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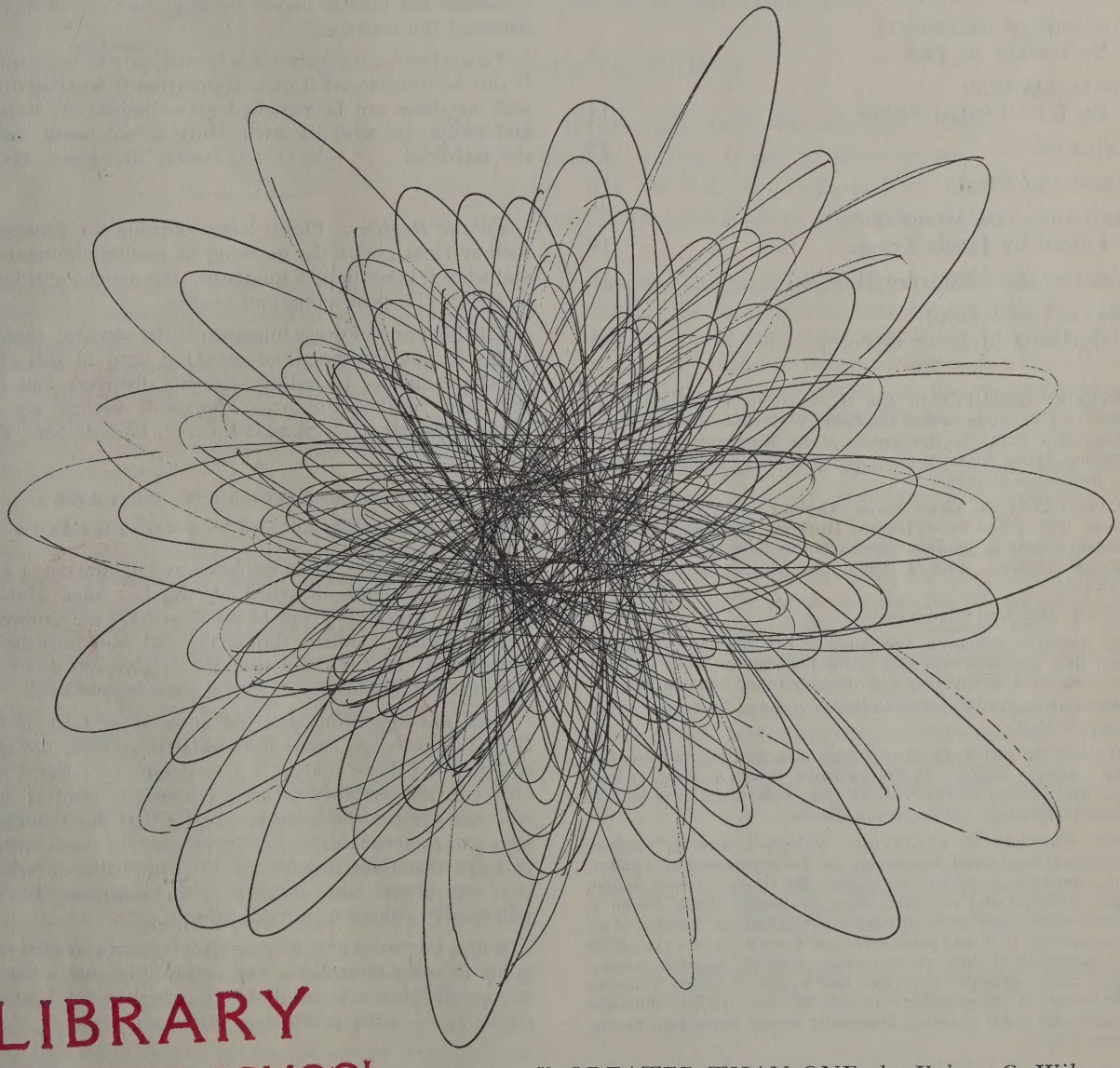

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OUR COVER: The population explosion is likened to a nuclear blast in "K Greater than One." Our artist, instructed by his 15-year-old daughter, drew 92 circles to indicate the 92 "shells" of a complicated uranium atom. Electrons, she said, number 2 in the first shell, 8 in the second, 18 in the third, 32 in the fourth, 18 in the fifth, 8 in the sixth, 6 in the seventh. . . .

Open Forum

'BATTLE AGAINST THE UNIVERSE' REALLY A BATTLE TO UNDERSTAND

To the Register: Isaac Asimov's splendid article, "Battle of the Eggheads," would have been strengthened in terms of our cosmic setting if, instead of speaking of man's "never ending battle against the universe," he had identified our task as "man's never ending search to understand the universe."

To a scientist, the universe is hostile only to ignorance. It can be understood if man approaches it intelligently, and our lives can be enriched as we master its secrets and co-operate with its laws. Only a fool would fight the universe! . . . — CARL BIHLDORFF, *Brookline, Mass.*

To the Register: Please have someone set Professor Asimov right about the meaning of modern humanism and what it takes to be a humanist. His article, abridged in October, is misleading and untrue.

The high aim of every humanist is the physical, moral, and spiritual betterment of mankind, and to this end all else is means, including scientific discovery and invention as well as the arts. The social sciences are of prime importance. — CHARLES S. OWEN, *Philadelphia, Pa.*

IT'S TIME WE OUTGREW QUARREL BETWEEN HUMANISTS AND THEISTS

To the Register: After ten years as a Unitarian, I am still surprised and disturbed by the fact that, almost every time I pick up a copy of the *Register,* I see renewed, often in rather violent terms, the old humanist-theist controversy. Isn't it about time we outgrew our quarrel? And isn't it essentially a rather meaningless one?

I am not suggesting that the question of God or no God is meaningless to the individual Unitarian. On the contrary, I believe that it is a vital one. . . . But I do object to the tendency of some Unitarians (and as one who leans toward humanism, I regret that this tendency seems most frequently to be evidenced by humanists) to insist that their insights are the only valid ones and that any liberal who disagrees with them must be intellectually dishonest, lazy, or stupid.

When are we going to grant to Unitarians what we grant to other churches — the recognition that what is meaningful for one need not be meaningful for another? . . . — NOLA J. WEGMAN, *Valparaiso, Ind.*

UNITARIAN MOVEMENT 'BEYOND PALE OF MAIN BODY OF CHRISTIANITY'

To the Register: The "standing" position taken by Hoehler and Stokes ("We Stand") in the Mid-Summer *Register* is both interesting and informative. If we would

(*Continued on page 14*)

K GREATER THAN ONE

The population explosion

by Volney C. Wilson

Volney C. Wilson delivered this address to the First Unitarian Society, Inc., of Schenectady, New York. Dr. Wilson is employed at the General Electric Research Laboratory in that city.

December 2, 1959, is the seventeenth anniversary of man's first experiment to produce a sustaining nuclear chain reaction. That was also man's first clean-cut experiment in population control. The rate of energy release in a nuclear reactor is directly proportional to the neutron population within the reactor. Therefore, the control of a reactor is accomplished by controlling the neutron population.

The experiment was the last step in a long series directed by Dr. Enrico Fermi. His plan was to build a cubic structure 24 feet on each side with a graphite and uranium sphere in the center. In one of the first layers of the structure, Dr. Kanne placed a neutron counter in a channel. At first the counter counted the number of cosmic ray neutrons present. Then, as the pile of graphite and uranium grew, some of the cosmic ray neutrons began to intermarry with the uranium atoms and produced "neutron children" which the counter also counted. As the pile got still larger, a significant number of the children of the children also was counted. When the sphere was about one-third constructed, Dr. Fermi put in cadmium strips nailed to long wooden sticks. The cadmium absorbed and killed the growing neutron population. Each day a few more layers were built, and at the end of the day Dr. Fermi would pull out the cadmium and watch the neutrons grow to an equilibrium number. From that number Dr. Fermi could calculate k, the reproduction constant. If k should equal one, the pile would be "critical." If k was greater than one, then each neutron generation would be larger than its predecessor, and the neutron population would grow indefinitely. Each night the reproduction constant was a little closer to one. Finally Dr. Fermi could predict which layer should make the constant go from slightly less than one to slightly more than one. As the structure approached that size, more cadmium rods were added.

On December 1, the pile was so large that it should have had a reproduction constant greater than one. That evening the cadmium rods were not removed. Dr. Fermi had explained about the neutron population growth, and we felt confident that if we went just a tiny bit over one, the growth would be so slow that we could control it. But this was an unexplored region. There was always the possibility that we had not observed all the phenomena involved. The experiment would have been performed in a big city only under the urgency of the war.

I was in charge of the controls and had designed a complicated safety rod of boron steel mounted on wheels that would shoot twelve feet into the pile in about half a second. Louis Slotin and I worked until 4 A.M. December 2 adjusting the automatic release to that rod so that it would be sure to trigger at the excessive signal. Wally Zinn did not trust our safety rod because it was complicated; he added a clothes line and a weight to pull in one of the cadmium strips. In addition, a group of young men, the suicide squad, stood on the elevator above the pile ready to throw 5 gallon bottles of borax solution onto it.

We knew that if the reactor should get out of control, the radiation from the atomic reactions would kill us and probably several hundred thousand persons in the area.

That famous morning Enrico Fermi pulled out all the rods but two. Then he had George Weil pull out the next to the last rod a foot or two at a time. Each time

the rod was moved, the neutron intensity would grow rapidly and then level off at a higher level. When the last rod was half way out, Enrico said: "I think we had better go to lunch." The rods were put back in and padlocked.

After lunch we pulled the rods out to the position where we had left off. The neutron intensity rose to the same level as before. Then Enrico ordered George to move the last rod a half a foot at a time. When rod #21 extended 9½ feet into the pile, the neutron intensity grew steadily, and it was difficult to determine if the neutron population would level off or not. I thought surely Enrico would call for a very slight adjustment of one or two inches. To my horror, he told George to move #21 to the 8½ foot mark — a whole foot right at the critical point! My heart jumped into my throat. But we all had explicit confidence in Enrico, so George moved #21 as directed.

To recapitulate: Moving #21 from 12 feet to 11 feet in caused the neutron population to rise to a new level three times higher than before. At 10 feet the pile was so nearly critical that after 25 minutes the intensity still was increasing. However, the rate of rise was decreasing, so k was still less than one. At the 9½ foot position Enrico knew we were critical, and k was slightly greater than one. Nothing unforeseen had occurred crossing this important position, so he decided to go on more boldly. He let the neutron population grow until the automatic safety circuit tripped, sent in the high speed boron rod, and stopped the reaction by killing off the neutrons more rapidly than they could be born.

Months before, Dr. Fermi had predicted exactly how the experiment would proceed. The fact that the work went exactly as planned proved his complete understanding of the phenomena involved, and the validity of his mathematics.

Is the neutron situation sufficiently close to the human situation to permit one to draw any conclusions? Neutrons are born in a reactor when a neutron marries a uranium atom. Usually the neutrons are born as twins or triplets. The baby neutrons spend the first hundred microseconds dashing about bumping into carbon and uranium atoms. In doing that, a neutron travels a great distance but migrates only about four feet. Finally the neutron slows down to the velocities of the surrounding atoms and spends the rest of its life sedately. For the neutrons to maintain a constant population, one of the triplets must drift into a uranium nucleus. That union produces another pair or triplet of neutrons and kills the parents. What happens to the other neutrons of the original family? One of the triplets probably hits a uranium nucleus in his teens; such a union does not cause a fission event but produces an unstable family that throws off two electrons and settles down as plutonium. Therefore, this family has no children. Some of the neutrons may emigrate out of the reactor. Some go out into the reflector but return to the population. Others go away and never come back. Those unfortunate neutrons that strike a cadmium control rod meet sudden death.

The neutron population is controlled by killing the excess neutrons by capture in cadmium. To date, death also has been the principal control of human populations. We must find a better way.

On the afternoon of December 2, 1942, the experiment was a success because we had good census taking devices in our counters and ion chambers, we had equipment to level off the neutron population, and we had decided at what point to stop production.

Today the human population is on a very rapid positive exponential growth. What is most alarming is that the peoples of the world seem to be completely unaware that this growth is threatening the destruction of civilization on the earth. No plans are being made. No one knows where the population must be leveled off, and no one knows how to do it. The problems to be solved are tremendous, and we must begin to work on them immediately.

Harrison Brown's book, *The Challenge of Man's Future,* discusses the population of Great Britain from the year 1000 to date. The Black Death of 1348 cut the population in half in less than two years. Subsequent recurrences of the disease prevented a return to the previous level until the beginning of the sixteenth century. Between 1700 and 1825 over one hundred and fifty hospitals were established in Britain. Smallpox inoculation was introduced. The cadmium rods were being pulled out. Britain's population suddenly developed a k much greater than one.

Dr. Karl Sax's book, *Standing Room Only,* shows how modern medicine has increased the growth rate of the world's population. From the birth of Christ until 500 A.D. the human birth and death rates were nearly equal at 43 per thousand persons per year. In Costa Rica from 1946 to 1950 the birth rate was 48 and the death rate was 11, giving a net gain of 37 per thousand per year. At Los Alamos to get an efficient atom bomb, our aim was to get the neutron population to double every generation. If we assume a human generation time of twenty years, a 3.7 per cent compound interest rate, as in Costa Rica, would give a multiplication of 2.07 per generation — a perfect atom bomb!

Dr. Sax predicts a world population of four billion by 2000 A.D. J. M. Luck, in the November 1, 1957, issue of *Science,* predicts a world population of nine billion by 2050. For his estimate Luck uses a compound interest rate of 1.33 per cent.

Professor Luck says: "To feed 9,000 million people in the year 2050 even at minimum levels, it is reasonably certain that vast sums will have to be expended in land reclamation, in the prevention of further erosion, in manufacture of fertilizers, in the husbanding of nitrogenous and phosphorus-containing wastes, and in irrigation and water conservation. Fisheries will be extended into

the southern waters; at present 98 per cent of the world's fish catch is from the Northern Hemisphere. Domestic animals, . . . for food or for work, will be displaced — the former by the synthetic products of the food industry, and the latter by the machine. The harvesting and cropping of food from the oceans and from the fresh waters of the earth will be carried out much more efficiently, and the cultivation of bacteria, yeasts, and photosynthetic algae for human food will be further developed where regional conditions are appropriate; sunlight and carbon dioxide are needed for cultivation of the latter, and rich carbohydrate wastes are needed for the former."

I am inclined to think we have just begun to put our scientific talents on this food problem, and that when we do, feeding four times the present world population won't be as difficult as most demographer's believe. I would be willing to admit that we can support ten times our present population. But, we shall never do it if we do not control population now.

Professor Sax explains beautifully how Europe and North America were able to lift themselves to their present high standard of living by exploiting the unsettled areas of the world. The remaining unsettled areas are not fertile, but will require much effort and major investments before they can be made to support human populations. If the world is to support more people, it first must be able to support its present population by expending only part of its manpower, so the rest of the manpower can build the "food factories" for the future. Japan must hold its population constant. India and China must reduce their populations so that they can feed themselves and have some energy left over.

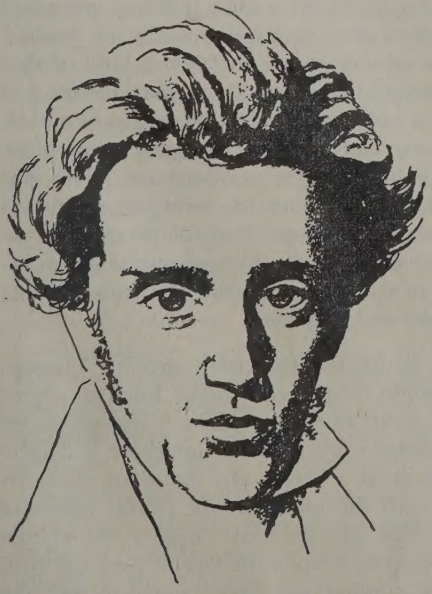
The big reactor at Brookhaven was built several years ago. The pile has been started up thousands of times. Each time the control rods are pulled out and the neutron population is allowed to grow until the power reaches the limit of the capabilities of the cooling system to remove it. Then the control rods are inserted until a point is found where the neutron population stays constant. Recently the Brookhaven reactor was rebuilt with more efficient cooling ducts and bigger fans, so now when operating the reactor the neutron population is leveled off safely at a higher value. That is obviously the only sensible way to operate a reactor.

That also is the only sensible way to control human populations. We must be absolutely sure we can support larger populations before we produce them!

It also seems obvious that we must control populations by birth control rather than by starvation or closing our hospitals or by hydrogen bomb wars.

We must develop really adequate means for population controls, and we must understand the genetic and evolutionary problems and opportunities in population control. Further, we must apply scientific methods to sociological, psychological, and religious problems so that these subjects can keep pace with the rapidly changing environment caused by the population pressure.

But first, we must convince everyone in the United States and in the world that population control is our Number One problem. We are like children standing on a seashore watching an airplane and wondering if it is carrying a hydrogen bomb, while a human tidal wave is creeping up our ankles threatening to inundate us.



IRRELEVANT ABSOLUTE

Kierkegaard judges the church

by Forest K. Davis

Forest K. Davis is the dean of college administration at Goddard College in Plainfield, Vermont.

It speaks well for Western communions that Kierkegaard's attack upon Christendom has been accepted with as much humility as it has. For obvious reasons the book has not been as available or as widely read as his earlier work. But churchmen have been willing to face its implications, acknowledging their susceptibility to error and failure, granting that the establishment of the kingdom of God on earth is not a simple outcome of good intentions, even those of the consecrated life.

When a prophet of religious experience, albeit one who dwells apart, after a decade of devotion to the study of the pilgrim's way, turns openly against the church and its leaders, surely so strange an address asks justifiable questions. The churchmen can be forgiven for resuming their labors in some bewilderment, uncertain how far to condemn themselves for being human.

Old Bishop Mynster died in January, 1854. A distinguished public figure, Primate of the Danish church for many years, friend of Kierkegaard's father, the aging bishop had commanded general respect. While he lived, Kierkegaard honored the man with silence. But the movement of Kierkegaard's thought was clear enough. When the Bishop died, and Pastor Martensen, who was to succeed him in office, memorialized him as a witness to the truth, a genuine Christian in the apostolic line, the transgression for Kierkegaard was irretrievable. From December of 1854 to September of 1855, the reading public was treated to a series of editorial diatribes in pamphlets and periodicals, attacking the late patriarch, attacking Pastor Martensen who represented to Kierkegaard the rampant evils of formal religiosity and ecclesiasticism, and through these men, attacking the church, the clergy, and popular adherence to an expression of religion which could be only a mocking imitation. His burden was that a true Christian must give up the world, deny the particular and the universal planes of life, and respond only to the call of the infinite which, like the horn of Roland, winds through the mountains as if from a great distance. No bishop or formal churchman, no conventional Christian, Kierkegaard felt, could do that; his commitments would prevent it. The wandering pilgrim alone could decline the world and thus become more truly Christian.

The effect of Kierkegaard's attack was predictable. Public interest in his work fell away. When in October of 1855 he fell paralyzed in the street and lay dying for a month in the hospital, few friends remained to support him. After his death, the eclipse extended to his earlier work. The negative impressions of the generations of his time would have to wear away before his insight could serve to deepen religious experience among theologians and general readers. The *Attack upon Christendom* still stands as one of the puzzles of religious history.

On the face of it, Kierkegaard's assault upon practical Christianity was an orderly derivation from his religious conviction. He took the position that life could not be lived in aesthetic terms without denying its ethical and religious demands. Sensation and its responses, this-worldliness, fulfillment of immediate vacancies and incompletenesses undertaken without consideration of conflicting demands of higher moral and religious imperatives could lead only to despair. Human nature was able to choose among several ways of life, but if it willed the lowest way its bent toward the better would pass a death sentence upon itself.

Choice, for Kierkegaard, was constant. The situations of life required the individual to make decisions. If he refused to make them, the situations would make them. The pilgrim had to choose, and by choice he moved into the ethical realm. There his life was lived in awareness of the relevance of ethical selection. Individual life no longer would react simply to the demands of immediacy or merely follow its impulses to particular fulfillments. Decision set the individual on a new and formative path. His judgments were made with reference to universal principles. The relational dimension became controlling. Abraham would stay the knife because the conditions of common life required that murder be not committed.

But that was not enough. There remained the final confrontation of the soul in which the indescribable splendor of divinity was brought to bear on human existence. On that level the individual moved far ahead of the group. His awareness of truth was profound, if necessarily incomplete; his response to the ultimate was unilateral. Abraham knew that the nature of the decision was changed: the universal prohibition against murder did not apply. In its forward aspect the sacrifice was uni-dimensional, having in itself no horizontal or rearward relations. It had nothing to do with murder.

From that final stage, the realm of the religious, Kierkegaard implied a first juxtaposition of realms which ended in the bizarre. In drawing the contrast between the religious and the lesser realms, he conveyed a hypothetical turning about, a momentary retrogression of the mind, disclosing a perspective beyond belief. It was as if, from a vantage point on a long journey, one gazed far back upon one's place of origin, sensing the distance come. Even the ethical realm, the highest kind of this-worldly life, marked by conscientious discrimination of good from evil on universal grounds, seemed in its middle distance to be strangely remote. Its great accomplishments and its noble order were suspended. This was the confrontation of the infinite, bringing with it a suggestion of wholeness unqualified, of perspective unmarked by relative distances, of immensity of grasp beyond the reach of attributes and characteristics, a vision of that which was and might be.

Who can say if this was the vision of Saint Thomas, the flashing insight which committed him to silence toward the end of his 49 years, making it impossible for him to add a single word to the volumes he had composed? From so great a height can the mind retain its ability to deal with the practical and ethical orders of existence? Was this why he died? Was it not written that no man should look upon the face of God and live? Perhaps some conceptions are large enough to split the mind. Perhaps Kierkegaard's vision was not quite complete, that he could look back on the way he had come, that he would live long enough to confuse the orders of existence.

Kierkegaard's journey already had been long; his judgment upon Christendom was a judgment upon the here-and-now from a reference point apart from space and time. As an absolute judgment on a finite subject, it was necessarily a dislocation.

Kierkegaard's frenetic search for the religious idea in the practical world and the anger engendered by the failure to find it were comments more upon the situation of the seeker than upon the object of the search.

An attack upon the finite from the standpoint of the near-infinite is a declaration of uncertainty as to the nature of the infinite. The attack to the rear is part of the quest, bumbling and misdirected, but part of the quest. The realm of the finite should never make the mistake of recognizing the attack except perhaps in the individual dimension.

One may say, a judgment from the absolute may not be made upon a finite subject, as the finite and infinite are by definition wholly different and do not communicate. But the present age is not sufficiently at home with reason to be content with a logical resolution of the issue. The problem is one of communication and understanding. How can a judgment be effective if its degree of removal from its object is so great that there is no possibility of its being understood, no chance of its being taken account of by the immediacy on which it bears?

That was Kierkegaard's problem. The origin of his judgment was in religious understanding, immensely remote in a qualitative sense, and its content, whether or not it was absolute, surely surpassed the rational and partook of the divine. The judgment was made in the light of advanced religious insight, but the object of the judgment was immediate. The contemporary church of his day could not be the repository of the Word, Kierkegaard thought, nor could its leaders be true witnesses for Christianity. Institutional and ecclesiastical life was stained by many kinds of self-concern. A figure immersed in a power situation could never realize the ideal, personally or professionally. His responsibilities and weaknesses would prove too much for him. No man could be a Christian and remain within the world. How did one know? By knowing that the way of the Christian was renunciation of particular and universal, an approach toward the religious. Where the crowd was, there was not-Christianity. To be a Christian one had to be alone with one's different belief or one's deeper grasp of the common belief. Bishop Mynster was not alone; he could not have been a Christian. Pastor Martensen was not alone; he could not be a Christian.

In Kierkegaard's terms the conclusion is clear enough: the finite is not the infinite; the partial falls short of being the absolute; the realms of the immediate cannot partake of the religious. What could be clearer?

Kierkegaard's judgment was right, but was Kierkegaard right? The religious ideal was not realized in the domain of the church. But what could ever be done about that? Should Bishop Mynster have died again, from shame? Should Bishop Martensen have retired from office and ceased to function?

What can a man do? One sins and falls short. One is selfish and concerned for tomorrow. One must resolve problems in a power situation which one wishes one might not have to resolve, problems to which there can be only distressing and partial solutions. Is not this the Christian problem and the religious problem? How shall the infinite speak to the finite, and how shall the finite reply?

What then is the relevance of Kierkegaard's judgment? A judgment which partakes of the infinite at least serves to apply perspective to the finite. The finite realm may be incapable of significant response, except in sensitive individual response. Those solitary figures may comment on the finite, but, aside from acknowledging the cutting edge of the criticism, the finite can do nothing about it without ceasing to be.

The value of the absolute judgment remains in its definition of conditions of the real to which the individual soul may respond out of its acute dissatisfaction. The positive aspect of the response is a personal pilgrimage. But even that central idea of the Christian faith is restricted in scope, for some, like Bishop Mynster and Bishop Martensen, cannot concede a response and continue in their appointed roles; in addition, Kierkegaard appears to define the way of salvation partly in terms of the rejection of salvation by most of the finite realm. The crowd can never be Christian; only the separative few can grasp and act upon the principles of faith.

How does the infinite speak to the finite? The notion of tension is used to suggest that the absolute draws the finite out of itself, gives direction to the practical world, establishes a connection between it and the ideal. The content of tension is presumably a relation of awareness attended by moral demand. The assumption must be that awareness and the response to tension which derives from a moral imperative do make a difference. Perhaps some decisions in the practical realms can be made differently because of the suffering of non-fulfillment which goes with awareness of the infinite. But that effect cannot be expected to alter the nature of the practical realms. Major or sudden changes on a large scale there cannot be. Individual salvation remains the only escape from the finite toward the infinite, and in this view no significant alteration in the finite can occur apart from individual withdrawal and redirection of the self, an idea which, conceived as the way of salvation, lies at the heart of Christian conviction.

The church operates in the realms of the finite, sometimes in the aesthetic, sometimes in the universal, sometimes in both. That is its proper function as a mediating entity. It is unjust to expect the church to embody the absolute in its life and work, for it could not do so without terminating its institutional existence. Nor are the lives of priests and clergy subject to review in absolute terms, for they too must perform in the realms of the

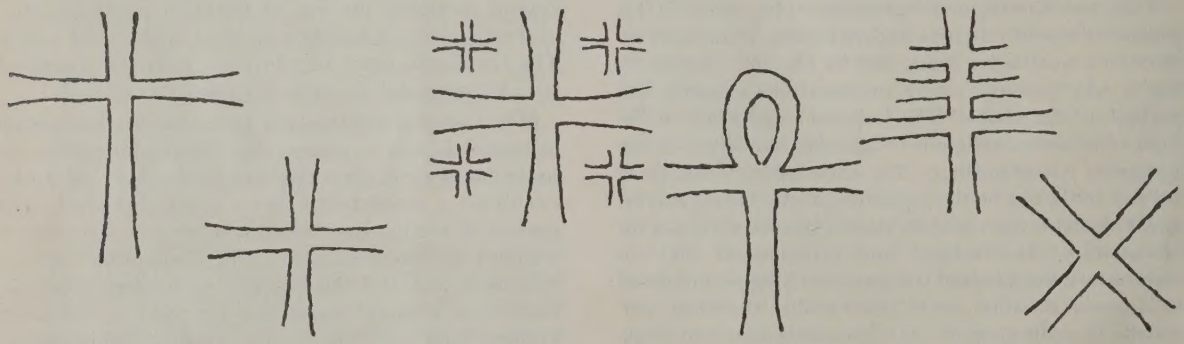
finite. Like Moses before the land of Canaan, the professional clergy must stand aside from the higher life, assisting other men to go where they may not, forgetful of self until in the goodness of time and the ripeness of years their call comes.

Kierkegaard's judgment upon the church had to be a confusion of orders of existence. He could speak of the finite only in finite terms, making use of its materials, forms, and procedures; but his judgment was from the near-infinite. That his attack went wide of the mark was inevitable. Kierkegaard's cannonade was aimed at a mirage, which reflected the particular in every way and yet was far from it because it could be associated conceptually with the perspective of the infinite. His shells exploded without relevance, their brief turbulence enveloped at once in the shimmering image. By the prevalent misfortune of language wherein a given term is ordinarily understood in a given way, Kierkegaard's audience supposed that he really meant what he said. In reality he could not. The idea which he strove to express could not be expressed in words, and the words which the paucity of conception and language forced him to use ended by playing him false. They embodied a meaningless attack. It was as if two worlds slipped past one another helplessly in space.

He presented the infinite, the perspective of divinity, to the finite world insofar as a living man is able to do. He did what he could. But he might as well have carried the burning sun in a handbasket. Failing his purpose, he might have kept silent. Kierkegaard's meaning lay not in his words, but behind them in the silence out of which he spoke. The words were not what he was saying, and there were no words for what he meant.

His hearers would have understood, in a dumb way, for it is a rare soul that does not know its weakness. But no one would have been able to do anything in response other than to undertake the personal withdrawal from the finite, and most of the clergy could not even do that. Salvation of the soul is an individual affair; it is not the affair of an entire realm of the finite, nor yet of the finite individual whose consecration is to the service of the finite in the midst of its populous wastes.

Kierkegaard's judgment in its own precise terms was therefore bizarre — embarrassing, injurious, destructive — above all, bizarre. He pointed the way of the pilgrim which few could take. He might then, like Saint Thomas, have remained silent, awaiting the fullness of vision which would be both end and beginning.



A CATHOLIC PRESIDENT?

Could we and should we

by Homer A. Jack

Dr. Homer A. Jack, formerly minister of the Unitarian Church of Evanston, Illinois, is now associate director of the American Committee on Africa in New York City and minister-at-large of the Unitarian Fellowship of Evansville, Indiana.

There has been an opinion current for many generations in our land that a Catholic could not be elected President. This taboo was tested only once in our history when Al Smith, the happy warrior from the sidewalks of New York, ran for President in 1928. The Democrats then apparently thought that they could elect a Catholic President. He was beaten soundly, failing to carry even his own New York State. Al Smith's fate at the hands of the American voters raised a taboo to a sacred political principle. The sign in front of the White House read, "Protestants only need apply."

Sacred political principles have a way of being tested rigorously, especially in America. For example, Roman Catholics have run increasingly for high office, and they have made progressively good showings. In the U. S. Senate there are today twelve Catholic senators, including

Kennedy, Mansfield, Lausche, Muskie, and Murray. In the House of Representatives there are nearly one hundred Catholic members. In the Governor's mansions there are seven Catholics. In the mayor's chairs there are Catholics in New York, Boston, Chicago, and New Orleans.

Historians tell us that, surprisingly, Al Smith was defeated, not primarily because he was a Catholic, but because he represented additional symbols to which the American electorate in the 1920's was opposed: the repeal of prohibition, immigrant extraction, and the big city. The late Professor William Ogburn ran a study of 173 American counties and concluded that the prohibition issue was three times more decisive in Al Smith's defeat than the religious issue.

Today the pollsters show that a Catholic does have a chance in theory. Here are a few conclusions of a very recent Gallup Poll: 68 per cent of Americans say they would vote for a Catholic — a greater percentage than in 1940; the younger generation — the 21 to 39 age group — is more tolerant than its elders; the Protestant South is still the core of anti-Catholic attitudes; more than half of the Catholic voters might jump party lines to vote for a fellow Catholic. The polls have been substantiated by performance in 1952 and again in 1956. In those presidential years, several Catholic candidates for Congress on the Democratic ticket ran substantially ahead of Adlai Stevenson — Kennedy by 12 per cent and Mansfield by 21 per cent. I conclude that a Catholic today probably could be elected President. Catholicism still might be a liability for a candidate, but it need not mean defeat.

Should a Catholic be President? The First Amendment to the United States Constitution affirms that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Despite that prohibition, there has been a kind of religious test for public office. Many Americans feel that a Roman Catholic — more than a Jew, more than a Bahai, more certainly than any Protestant — has an allegiance to an institution which takes precedence over any allegiance he may swear to the Constitution.

The bigots say that a Catholic President would take his orders from the Pope in the Vatican, not from the people in America. The anti-Catholics predict perversions of democracy with a Catholic President. They allege that a President cannot be a good Catholic and a good American simultaneously. This inability to be both is, in theory, correct, for one Pope has written that "to say in the case of conflicting laws enacted [by church and state], the state law prevails, is error." But what has the record been, for example, of Catholic judges on our highest court? The late Justice Frank Murphy was a Catholic, yet no Pope told him how to vote. Indeed, he voted in favor of the right of Jehovah's Witnesses to set up a public address system in a municipal park in order to make anti-Catholic statements. Catholic Justice William J. Brennan, Jr., has not been any church's tool on the bench.

It seems to me that there is little a Catholic President could do even if he secretly were determined to favor the church. Could a President prohibit birth control? Could a President establish the Roman church as the state church in America? Hardly! He probably would lean over backwards to show that he was not controlled. There are dangers of Catholic power in our American democracy, but they do not stem from having a Catholic in the White House.

Whether such dangers are fancied or real, they are feared by many Americans. The liberal Catholic weekly, *Commonweal*, recently admitted that "The fears of what it would mean to have a Catholic in the White House are exaggerated by some, but fears must be faced." Thus Al Smith and John Kennedy have had to reassure the voters that they are Americans first, Catholics second.

The story of Al Smith's reassurance is revealing. A prominent lawyer, Charles Marshall of New York City, wrote a series of questions to Smith in the *Atlantic Monthly*. Smith replied by writing what he called his credo, in which he came out for the "absolute separation of church and state." Some Catholics, especially the American hierarchy, were annoyed at what Smith had done, but it was only after they saw the result of his campaign — his defeat — that they openly attacked him.

There was a good deal of discussion of the propriety of Smith's having to make any statement of faith. Many Protestants, while satisfied with his statement, immediately demanded that it be endorsed by the Catholic hierarchy. Many Catholics viewed his credo as an effort to appease bigotry. Professor Edmund Moore, speaking to the American Catholic Historical Association last December, said that any Catholic candidate should avoid Smith's maneuver, since a credo would not be needed for the unbiased and would not help convince the prejudiced.

A year or so ago, Senator Kennedy was quite aloof from this battle, and he refused to answer questions on his attitude toward traditional church and state matters. Then, realizing that the concern that he answer certain questions was based on genuine fears, John Kennedy decided to go on record. He did this in the March third issue of *Look* magazine, allowing himself to be quoted directly. There Kennedy put himself also on the side of separation of church from state.

This time the church has not been as slow to respond:

"[*Senator Kennedy's statement is*] *not only unrealistic, but dangerous as well. Such thinking contains a serious flaw — something does indeed take precedence over the obligation to uphold the Constitution, namely, conscience.*" Notre Dame: Ave Maria.

"*The inference is that* [*Senator Kennedy*] *is willing to keep his religious convictions in his back pocket while he is in public office, the further inference being that his Catholicism and the Constitution are at odds. If this were true, no Catholic candidate would deserve the vote of anyone, Catholic included. The*

Catholic does not have to put his religion aside if he runs for or holds public office." The St. Louis Review.

"[We have] a few reservations and regrets about Kennedy's statement. Anyone seriously concerned with the relation of personal beliefs to matters of public policy receives little reassurance from the simple rejection of the problem in Senator Kennedy's statement. It erred on the side of over-simplification." Commonweal.

That there are differences among Catholics can be seen from those statements.

I feel it is legitimate for the electorate to ask any candidate for public office any question which might impinge on the conduct of that office. This is a political test. Some questions are impertinent: what a man believes about God — his theology — but also certain secular questions. For example, Paul Blanshard would ask a Catholic candidate for President this question: "Your church denies the right of both non-Catholics and Catholics to receive birth-control information, and in such states as Massachusetts and Connecticut its power has been sufficient to make prohibition of birth control legally binding. Do you personally approve or disapprove of your church's policy on this subject?" I feel that this is an unfair, extraneous question for a candidate for President, although it would be a proper question for a Catholic candidate for governor.

The Protestant magazine, *Christianity and Crisis,* commented on the Kennedy statement as follows: "In an effort to assure his possible constituency that he is just a regular American, he has succeeded only in demonstrating that he is rather an irregular Christian." This writer implies that Kennedy has said that religion is completely a private affair with no relationship to public office. Christianity traditionally has taught that where there is a conflict between church and state, between God and Caesar, the Christian conscience must go with God, political oaths notwithstanding. Thus Kennedy in his statement is promulgating a Christian heresy, one not confined to Roman Catholicism. There are times when a President, of whatever faith, would feel a conflict between the Constitution and his God. He should acknowledge this contingency and not absolutely forego the possibility of a conflict.

Mrs. Franklin D. Roosevelt has stated: "If I approved a candidate, I would have no qualms about him because of his religion. I do not think a Catholic would be a handicap on the ticket." Theodore Roosevelt in another era said: "You are entitled to know whether a man seeking suffrage is a man of clean and upright life, honorable in all his dealings with his fellows, and fit by qualification and purpose to do well in the great office for which he is a candidate, but you are not entitled to know matters which are purely between himself and his maker." Methodist Bishop G. Bromley Oxnam has declared: "Neither color nor religion should deny a man the right to be a candidate for the presidency of the United States. The people who are charged with voting have the full right to inquire of any candidate whether membership in a secular or religious organization involves obligations that would make it impossible or difficult for the President to enforce the Constitution." Senator Paul Douglas recently wrote: "Given the right man, a Catholic should be elected President." Even Paul Blanshard, author of *American Freedom and Catholic Power,* has written recently: "Any general, blanket boycott of Catholic candidates for public office seems unwise and unfair. Surely an American should not be penalized automatically in political life because he has been born into a certain church, and because, like most human beings, he has continued to be true to the faith of his fathers."

As author Peter Viereck has written, "Catholic-baiting is the anti-Semitism of the liberals." I think there is a measure of truth to Viereck's allegations. We must continue to criticize the Roman Catholic church — as any church, including our own — when it is wrong. And the Catholic church is dead wrong on many issues which affect secular life, such as public aid to parochial schools, such as censorship of movies and magazines. We must realize, however, that the Catholic church is not the monolithic, sinister institution feared by many. To vote against a candidate for the presidency merely because he is a Roman Catholic is the essence of bigotry. And the liberal individual, as George Washington asked of the nation, must give to bigotry no sanction.

ROYAL SAVIOUR

Reason and the story of Jesus

by John Ogden Fisher

The Rev. John Ogden Fisher, S.T.M., will present his uncommon view of Jesus at the Christmas services of the First Unitarian Society in Newton, Massachusetts.

According to the Gospel of Matthew, Jesus was the direct descendent of Abraham, forty-two generations removed, which made him the direct descendant of David and Solomon and, as a first born son, eligible for the throne if the Davidic line should be returned to power. That is one of the many straws in the wind which lead me to conclude that Jesus was far different from the legendary figure portrayed in Christian tradition.

When one peers through the mists of legend to the logical suppositions based upon the earliest accounts of his life, there are at least two explanations of the ability and quality of Jesus. One is the God-myth tradition which makes anything possible, no matter how unnatural. A second, my thesis, has Jesus as the first born son of a comparatively wealthy prince of the realm.

Joseph was of the family of David, a direct descendant in the royal line, if Matthew's genealogy was correct. He should have been living in Bethlehem of Judea, but, being heir to the throne, could have been living in exile in Galilee because the Herodians had usurped the Judean throne.

Joseph was a man of wealth and position in Nazareth. His skills made it possible for the farmers to till their fields and to have furniture in their houses. He was an artisan among farmers, and his position was one of leadership in his community. History accords leadership to the man whose skill enables his contemporaries to improve their lot.

Jesus, as the first born son, was heir to all that Joseph was. His education was of the highest order. From infancy he was trained for the position which he would occupy should the Herodians be overthrown.

Certainly this Jesus does not fit into the traditional picture of the nativity; yet most of the legends surrounding the birth fit this point of view even better than that of the God-myth. With the exception of the angel stories, the natural actions of the participants fit the birth of an heir to the Davidic throne, a prince of the blood royal.

Joseph would have been traveling from Nazareth to Bethlehem in disguise for at least two reasons: He wished to escape the notice of the spies of Herod; and he felt that he must fulfill the requirements of the Roman edict or imperil the legitimacy of his claim to Davidic succession. The landlord of the inn would have had two reasons for refusing him lodging: If he were the rough countryman that he seemed, he wouldn't fit into the rich company gathered at the inn. On the other hand, if the landlord were an oldtimer in Bethlehem, he might have penetrated Joseph's disguise, and, being a supporter of the line, he would have hidden Joseph where Herod's spies would have been unlikely to search for so distinguished a family.

Another incident supporting the "prince of the blood" theory was the visit of the wise men, who had no interest in the Messianic hopes of the Jews. No prophet or Messiah would have taken them so far from home. Scholars have assumed that the religious allegiance of the wise men was to Zoroaster, not to Moses, and that the Davidic line was preserved was their interest and concern.

The slaughter of the innocents, if one must give credence to that bloody tale, certainly had no connection with Messianic hopes. Herod would have cared nothing for a Messiah, but he would have ordered the slaughter for the purpose of securing the continuance of the Herodian rule.

There are more straws in the wind.

The incident of Jesus in the temple at the age of twelve surely demonstrated the excellent quality of his tutor-

ing. Such tutoring was not available to the poor of that day, but only to sons of families of wealth and position.

The temptation stories gain credibility if Jesus had been eligible to be the leader in state, church, or business. Being a prince of the realm, as well as the son of a prominent businessman, would have given him the choices with which legend had the devil tempt him. An oriental writer would have used picture language to portray a fact, but I doubt that he would have recorded temptations which never could have materialized in the natural course of events.

The family of Jesus sought him out during his Galilean ministry to persuade him to return. They would not have done that, pleading with him to take his natural place as head of the family, unless his heritage had been vital to their position. Had the family been peasants, they would have had no real concern regarding his whereabouts or his activities. As a prince, however, he might have been jeopardizing his chance of succession to the throne by his most unorthodox behavior and associations.

During his travels up and down the land of Palestine, Jesus visited many homes, according to the accounts. Some of those homes would have been closed to anyone below the level of the patrician class. Jesus not only invited himself to dinner at those homes, but also addressed his hosts with the familiarity which could have come only from one of equal or superior social status. That Jesus knew the leading citizens of cities far from Nazareth well enough to call them by name and to make personal observations indicates to me that he was far above the humble station accorded him by Christian tradition.

Another significant fact was that his enemies often challenged his actions or his interpretation of the law, yet they did not challenge his right to act or to interpret. Had Jesus been a peasant, they certainly would have questioned his right to make independent judgment in affairs of either church or state.

From this historical perspective emerges an individual who values man above riches or power or social position. Here is a man who believes that man is born to control himself and his environment, rather than to be controlled by the tyrannical edicts of power and privilege.

Jesus selected independent men as his disciples. He helped those who had the evident desire to help themselves. He never hesitated to expose the abuse of power, or to praise the merciful and considerate use of authority. Being a man of means and family, he knew at first hand the real temptation which privileges presented — but he knew also the value of those advantages when put to work for the benefit of humanity.

He practiced what he advised his wealthy friends. There was not a hint in the gospel narrative that anyone accused him of proposing a course of action which he had not adopted for himself. Surely there would have been criticism had he demanded sacrifices of others which he had not matched.

With this interpretation, we can understand much more fully the tangible and terrible threat which Jesus represented to those in authority in Palestine. He was a man born to rule who considered the rights of the humblest citizen to be as important as his own. Should he have been successful in his program and become the accepted ruler of the land, he undoubtedly would have destroyed the prerogatives of privilege. He had said repeatedly that responsibility balanced fortune: "To whom much is given, of him shall much be required."

This portrait of Jesus gives one pause. If he was a man, high born, well-to-do, who chose to serve the needs of those whom he might have commanded, then those who claim to be his followers are committed. He did no more than they can do if they have the will. Without the God-myth, they are robbed of excuses. They can follow his lead if they will.

Editorials

Opinions expressed are those of individual editorial writers

This is democracy in action!

Many were the cross-currents and, at times, cross persons at Syracuse. There were out-and-out pro and con mergerites. There were mergerites "on condition." Each denomination had internal differences.

The crossest current and the crossest people were produced by the religious issue — whether to mention Christianity in the statement of purpose. On this issue people felt strongly one way or the other. Considering this fact, it is most creditable that they eventually came to agreement.

Seldom has a religious convention terminated so dramatically. It was essential that the two groups should agree on every detail (with one unimportant exception) of the complex plan for consolidation offered by the Joint Merger Commission, a plan further complicated by the presentation of over fifty amendments, all of which had to be considered and voted upon. Until almost the last minute, the Universalists, having graciously yielded on practically every other disputed point, were standing by their advocacy of biennial sessions. When they also yielded on this matter, the way seemed clear for total agreement.

On the other hand, there was a large fly in the ointment. Hours had been spent in both conventions on the wording of the statement of purpose of the new association. Should it, or should it not, contain reference to Jesus and "our Judeo-Christian heritage." On just such issues, wars have been waged and Protestantism splintered. Even a compromise offered at the Unitarian session by the Community Church of New York, deleting mention of Jesus but leaving in a reference to our "Judeo-Christian heritage," failed to unite the two groups. At this point, Friday night, Unitarians were not too happy, even though the Universalists had taken the same position as the Unitarian majority.

Saturday morning came drama. The good news that the Universalists had accepted annual sessions was almost immediately followed by the astonishing reversal of their previous stand on the religious issue — their acceptance of the Community Church amendment. Having in mind the apparently adamant position on Friday of the substantial Unitarian majority on this issue up to Saturday morning, this shift seemed to present a serious obstacle to agreement.

The Universalist reversal was primarily attributable to two causes. First, the Universalists were eager to do their utmost to reach the common goal. Second, a number of Unitarians, sorely troubled by the discord which had erupted over the theological issue on Friday, refused to accept a situation which threatened not only further and possibly permanent dissension among Unitarians, but the entire project of merger. Friday afternoon and evening, in conversations with other Unitarians and like-minded Universalists, they sought a common ground upon which the great majority of delegates of both denominations could cheerfully unite.

It was clear that only a bold course would accomplish that purpose. This course the Universalists took Saturday morning when they reversed themselves, counting on the Unitarians to follow suit. Their faith was justified. As soon as the news of Universalist action came to the Unitarian meeting, a woman delegate, previously opposed to merger, rose and urged the convention to accept the compromise. As one speaker after another made the appeal to meet the Universalists on this issue, the increasing applause plainly indicated the trend. The ensuing vote was as emphatic a reversal of Unitarian position as was the Universalists' action an hour before, and it completely cleared the atmosphere.

To cap the climax, another former anti-mergerite offered a resolution favoring merger, which passed overwhelmingly. It was as if the sun had suddenly emerged from under a very black cloud.

All this was democracy in action, with its strength and weaknesses. Every delegate had full opportunity for expression. This meant that much valuable time was spent in the discussion of trivialities. Delegates spoke who might better have remained silent. Regrettable was a tendency among a few of the younger ministerial delegates to be intolerant, even to the extent of rudeness — conduct sadly out of place in an assembly of professed liberals. Happily, in the final hours tempers cooled and the conference concluded in a remarkable spirit of good will, which bodes well for the final steps in this process of consolidation.

LAWRENCE G. BROOKS

Despite fatigue and frustration

An account of proceedings at the 1959 Joint Biennial Conference at Syracuse, as they pertained to the processing and acceptance of a Unitarian-Universalist consolidation plan, may be found beginning on page 19. It is less than complete — only a transcript could tell the full story, and the transcript fills two large volumes!

The account is both more than and less than a "news story." It is intended both to refresh the memories of delegates and to inform Unitarians who could not be present of the changes made in the Joint Merger Commission's original plan, and to provide, as well, some sense of the thread of the deliberations. If it is tedious in spots, so were the sessions.

Editorially, the *Register* staff hopes the account will convey some sense of the enormity and complexity of the task that the delegates faced and finished, and of the concentration, hard work, and good humor which most of them brought to the task. Above all, we hope it contributes to an appreciation of the spirit in which, despite fatigue and frustration, the delegates eventually composed their differences.

VICTOR BOVEE

Open Forum *(Continued)*

"see ourselves as others see us," however, we must recognize that the other churches do not think that we are "in the broad tradition of catholic Christianity." Maybe some individual Unitarians are, and have a perfect right to be (this seems the one point of agreement on both sides of the argument), but the Unitarian movement, as such, is definitely beyond the pale as far as the main body of Christianity is concerned. Just ask them. — E. WHEALDON, *Anderson, Calif.*

A PLEA FROM JAPAN: 'LET US LIVE WITH MUTUAL RESPECT'

To the Register: I have read the Mid-Summer issue, here in Japan. And poetry addressed to Mr. Kuboyama and other articles are especially interesting. I am thinking about the past, fourteen years ago, the end of World War II.

We seek after a peaceful world, and still cannot find it. Mr. Kuboyama, who received radiation upon the Pacific Ocean, if he could speak now, [would] not speak about past testings but [would] say towards the future, "My friends, let us live with mutual respect. If not, our lives upon the earth and our offspring's will be endangered." — SHUICHI NAKADA, *Numazushi, Japan.*

READER WARNS THAT REGISTER SHOULD BE ATTRACTING CHILDREN

To the Register: When I was a little girl . . . my parents took *The Christian Register*. . . . I looked forward eagerly to its coming, for it had a "Children's Corner" and an easy puzzle and perhaps a little poem. On the fourth page was a column of "Pleasantries" and while it had a few "chestnuts," it had some amusing bits, credited to their sources.

And so, at the age of eight, I became devoted to the paper and have continued reading it until now, and that's a long time for I'm now ninety.

But what is there in *The Unitarian Register* to attract a child? Do you think that the children watch eagerly for the coming of the *Register*? What is being done to attract future readers? And to build up a subscription list in the future?

Gentlemen, beware! Foundations are laid early, and habits of reading are formed in childhood. — MARY D. DAVENPORT, *South Sudbury, Mass.*

To the Register: From Roland Bainton's cover picture of the Boston Common bandstand right on through to the fine Beacon Press ad on the last page, you had this reader really engrossed in the Mid-Summer *Register.*

Our new magazine is so vivid, readable, and responsibly controversial that there now seems but one thing to do when it arrives: read it 'til the last word's read.

Congratulations! — HERBERT F. VETTER, JR., *Milton, Mass.*

To the Register: You are to be heartily congratulated on the improvements made in the *Register,* both in form and contents, except for the cover.

The covers on the two issues so far [June and Mid-Summer] may have an artistic value suitable for an art magazine, but for an ordinary reader like me, they have little beauty or meaning.

Personally, I would like to see a series of photographs of either famous Unitarians or of our churches throughout the land. Also one of our headquarters building in Boston, side view. Thousands of our members will never see it, and certainly few will ever see all of our churches. . . . — HARRY H. WARNER, *Savannah, Ga.*

To the Register: . . . The many photographs could very well be omitted and allow the printing of the article by Mary Blanshard, "A Unitarian in Washington," which I miss very much. This also applies to the "artistic" sketches which, I am afraid, I am too old to appreciate . . . — JOSEPH C. SANDORF, *Saratoga, Calif.*

To the Register: I wish to add my protest against the elimination of Mary Blanshard's comments. I take a number of liberal publications, but nothing takes the place of that column.

The *Register* loses in quality by this elimination. — ELIZABETH S. KENT, *Pasadena, Calif.*

To the Register: What Dr. Greeley has to say in "Frankly Speaking" *is important. But must it be in* italics *so that it is almost impossible to read?* — JAMES M. HUTCHINSON, *Flushing, N. Y.*

NEW PROCEDURES ON RESOLUTIONS ARE NEEDED, NOT MERE MISGIVINGS

To the Register: Dr. Lincoln P. Bloomfield . . . writes [Mid-Summer *Register*] that he has "profound misgivings" about the current denominational process of passing resolutions, but about the only concrete suggestion he can muster is to have international relations resolutions "prepared by trained professionals who have studied both sides of the arguments." Perhaps he spent too "many years as a State Department official" to realize that the essence of democracy still is public opinion. The people, even if they have only an "average high school student's awareness," have a right to decide public policy — the people, not professionals, not an elite, not even a Unitarian elite. . . .

I certainly would not defend any particular resolution . . . [or] the entire process of denominational resolutions. However, in the "good many years" Dr. Bloomfield has entertained misgivings, there has been a significant evolution . . . Further procedures are needed, especially in the cumulative collation of previous resolutions on social issues and the expansion of time for debate. Constructive suggestions here would be helpful so some day soon

Open Forum *(Continued)*

Unitarians will pass the comprehensive, prophetic resolutions on social issues currently produced by several other religious groups. . . . — HOMER A. JACK, *New York, N. Y.*

To the Register: . . . It was very heartening to read Dr. Bloomfield's opinions concerning resolutions passed by the denomination . . . I agree that they are mostly innocuous, lack substance, and reflect "good intentions." Who can be against motherhood and peace? . . .

The solution Dr. Bloomfield proposes I believe is faulty. . . . he suggests that "professionals" be given a larger voice in the establishment of the resolutions. Well, since when do we need professionals to tell us what is good and right? It is an old Unitarian tradition that the truth is not "given" or "deposited" or "revealed" to certain individuals. . . .

If there is no convenient way of handling the resolutions, if it takes too much effort and time in discussion and preparation, then let us do away with the resolutions . . . — HUGH KENNEDY, *Alton, Ill.*

To the Register: We would like to submit a Canadian comment on Dr. . . . Bloomfield's astonishing article in your Mid-Summer issue. . . .

. . . to ask us to keep our opinions to ourselves is a repudiation of the whole democratic method. Each of us not merely has the right but the absolute duty to challenge our governments and our experts on any issue. . . . Conversely, our elected governments have an absolute obligation to inform themselves of the opinions of the electorate. Dr. Bloomfield is to be admired for his honesty when he tells us that nine-tenths of all resolutions wind up in the State Department wastepaper baskets, but he must forgive us for being profoundly shocked. This is a travesty of the very democracy we are asked to defend.

By all means let us be better informed, and by all means let us continue to pass resolutions. . . . Let us examine our opinions critically, and support them with courage whether they conform to those of the State Department or not. As Unitarians, we have no choice but to defend the truth as we see it. — JOHN HEARN *and* ARNOLD SIMONI, *Don Mills, Ontario, Canada.*

To the Register: [Dr.] Bloomfield . . . starts one paragraph: "The resolution on world peace is perhaps 1959's most egregious example of a shallow, doubtless well meant, but in many ways dangerous diagnosis of a grave problem."

Of the resolutions submitted under the head, "Peace, International Relations and Allied Subjects," the least dangerous was the one calling for "research and study." What Dr. Bloomfield considers dangerous is not clear . . .

I hope that throughout the Unitarian membership a greater interest will be taken in the world's most important problem: enduring world peace and how to achieve and maintain it. I also hope that a well-worded resolution will be adopted at the next meeting of the [American] Unitarian Association, and that such a resolution will not only stimulate our own members to action, but by example stimulate people all over the world to action toward the same goals. — F. WOODS BECKMAN, *Knoxville, Tenn.*

To the Register: . . . I have been taught that in a democracy the voice of the people should be heard, and that if it isn't heard, democracy perishes. While we are not in a position to exercise the "competent" judgment Dr. Bloomfield considers necessary before we speak, not having access to security documents and other facts that have been withheld, resolutions of thoughtful groups might be considered . . . advice to our leaders which after a careful weighing could be rejected or adopted, instead of being consigned to the waste basket as not worthy of consideration.

. . . I feel that he [Dr. Bloomfield] was in such a hurry to consign the resolutions to his mental waste basket that he missed much of their import. . . . — MRS. JAMES H. WOLFE, *Sonoma, Calif.*

To the Register: Dr. Bloomfield would "recommend that the denomination take public positions only on matters on which it has direct competence, and about which it can say something worthwhile to others." Will he take a stand one logical step further and recommend that only those who have "competence" can "say something worthwhile" *be engaged* in those public matters which our churches attempt to criticize by the resolutions he condemns? Our problems come from the incompetents in office, the incompetents foisted upon a gullible voting public . . . — JOSEPH A. SCHNIEDERS, *Jackson, Mich.*

To the Register: . . . Bloomfield's article . . . is so good, so important, it should have been the lead article. . . . — FELIX MORROW, *New York, N. Y.*

'I LIKE THE SILENT CHURCH' BUT THERE'S MORE TO THE QUOTATION

To the Register: Frequently . . . I have observed in various orders of service . . . the following quotation: "I like the silent church before the service begins." The quotation is usually associated with the name of Ralph Waldo Emerson. But [it] is a truncation of a statement found in Emerson's essay on "Self-Reliance." . . . "I like the silent church before the service begins better than any preaching." . . . I have never felt wholly free to use the first part of the quotation while forgetting the qualifying addition. . . . — ROBERT S. MILLER, *Burlington, Vt.*

READER HOPES FOR INCREASED NEWS OF FOREIGN UNITARIANS

To the Register: I hope that you will insert occasional news in the *Register* of the activities of foreign Unitarian groups. So many of us who attended IARF in Chicago in 1958 are more interested than ever in hearing about our foreign friends . . . — CLAIRE R. WHITE, *Dallas, Texas.*

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

JEWS REACT TO THE 'GILDED GHETTO'

JEWS IN SUBURBIA. By Albert I. Gordon. Boston: Beacon Press. $3.50.

What do the Jews find in suburbia? What is the impact upon the Jewish family? What is the role of the suburban synagogue? Are relations between Jews and non-Jews worsened or improved?

A serious, provocative, and highly readable analysis of these and other points is given by Dr. Albert I. Gordon, rabbi of Temple Emanuel in Newton, Massachusetts, in *Jews in Suburbia.* Some years ago, when Dr. Gordon was rabbi of Adath Jeshurun in Minneapolis, Minnesota, he published a study, *Jews in Transition,* which dealt with changes, cultural and religious, among the immigrant and American born generations of Jews. Now, out of intimate knowledge of St. Louis Park, a mushroom suburb of Minneapolis (thirty per cent Jewish), and Newton, and from research on many other suburbs, he makes an extremely valuable contribution in this additional study.

The numerous factors and impacts common to Jews and non-Jews are indicated by Dr. Gordon, but it is with those especially related to the Jews that he is concerned mainly. Thus, beyond the common factor of population expansion is a developed sense of belonging on the part of the Jews. Perhaps even more important than economic ability to move is their strengthened feeling that they can live where they choose, not by sufferance but by right.

Dr. Gordon is not blind to the almost total exclusion of Jews from numerous suburbs; he gives considerable attention to the "gilded ghetto" developing in some areas into which they have moved. It is common observance that Jews and non-Jews know each other little better in the suburbs than in the big city. Still, the Jews are on the move to the suburbs to a degree and with less overt opposition than would have been predicted a quarter of a century ago.

Within suburbia, Dr. Gordon discusses such matters as the changing role of husband and wife, the "child-oriented" rather than the traditional "adult-oriented" Jewish community, and their effect upon the synagogue and its program. Dr. Gordon writes as a sociologist, but also as a rabbi within the tradition of "Conservative" Judaism.

No one interested in the history of the Jews and concerned with ethnic and group relations in this country can afford to neglect *Jews in Suburbia.*

CARL A. STORM
First Unitarian Society, Minneapolis, Minn.

SINGLE VOLUME CONTAINS RSV AND KING JAMES BIBLES

NEW TESTAMENT PARALLEL EDITION. New York: Thomas Nelson & Sons. $3.50.

The Revised Standard Version and the King James Version are printed side by side in parallel columns in this latest edition of the Bible. The King James Version follows its style of separating each verse into a paragraph. The RSV is complete with all footnotes and is printed in larger type than the King James Version. The columns are narrow and easy to read.

The advantages of the parallel New Testament are its convenience for those who still are struggling over which version to use on public occasions, for those who wish to compare the two, and for Bible study groups.

J. FRANK SCHULMAN
First Unitarian Church, Youngstown, Ohio.

CHRISTIANS VIEW ETHICS OF BIRTH CONTROL

PLANNED PARENTHOOD AND BIRTH CONTROL IN THE LIGHT OF CHRISTIAN ETHICS. By Alfred Martin Rehwinkel. St. Louis: Concordia Publishing House.

This volume by Alfred Martin Rehwinkel, Professor of Christian Ethics and Church History at the Concordia Seminary in St. Louis, discusses moral problems of contraception from the viewpoint of a member of the Lutheran faith. The book reviews techniques and objectives of planned parenthood in connection with family life and the control of overpopulation. It traces briefly the history of the birth control movement and summarizes the positions taken by the various churches. With the exception of the Catholic church, all of the churches discussed by Professor Rehwinkel appear to approve birth control through the use of contraceptives, as long as circumstances justify family limitation and motives are not exclusively selfish. Determination of ethical and moral responsibilities are left in general to the couple concerned.

The position of the Protestant churches on contraception is similar to the Catholic church's current attitude toward the safe period or "rhythm," a method of birth control requiring no artificial contraceptive. The main difference is that the justifying cause in the case of a Catholic is subject to review and approval by a priest.

As to the ultimate meaning of sex and parenthood, Professor Rehwinkel reflects the inherited confusion for which our Christian religion, regardless of denomination, is partly responsible. On one hand, he emphasizes

the beneficial effects of marriage and sex relations on individual and family life — as well as on society. At the same time, we sense that the concept of original sin is looking over his shoulder.

Notwithstanding this reviewer's reservations about Professor Rehwinkel's views on sex, his forthright conclusions about the morality of contraception should be of comfort and aid to clergymen, social workers, doctors, and others interested in thinking through the ethical aspects of contraception. Even if they have no lingering doubts of their own, the book may help such people to remove the doubts in the minds of others.

ALVAH W. SULLOWAY
Author of Birth Control and Catholic Doctrine

THE POPES SPEAK TO THIS WORLD

UNDERSTANDING ROMAN CATHOLICISM: A Guide to Papal Teaching for Protestants. By Winthrop S. Hudson. Philadelphia: The Westminster Press. $3.50.

In the words of Pope Leo XIII: "We [the pope] hold upon this earth the place of God Almighty;" so it logically follows that the pope is — and can be — the only authority in the Roman Catholic church. Thus it is to papal pronouncements that we must look for the authentic interpretation of Catholic doctrine.

But in respect to papal pronouncements, Catholicism presents a curious anomaly. On the one hand, the Catholic laity ("the faithful") is being instructed continually by literature replete with exact quotations from the popes. On the other hand, when non-Catholics use the same quotations to demonstrate the clear anti-democratic nature of papal teachings, the apologists of the church rise in indignation to claim that the popes are quoted out of context, that their words are misinterpreted, that the historical background is not taken into account, that different types of teachings are involved.

The explanation of the anomaly is simple. The faithful must be kept in line — nothing less than strict obedience is tolerated; but to non-Catholics in a democratic country, it is extremely difficult to defend the indefensible. So, without venturing to change the sacrosanct words of the popes, various devices are employed by the apologists to soften, if not completely to pervert, the plain meaning of papal pronouncements. Of course the church allows no such nonsense in a country which it controls. There the line is laid down in all its nakedness, as in Spain, and "error" — anything which disagrees with Catholic doctrine — is permitted no rights whatever against "truth," i.e. Catholic doctrine.

Viewed against this background and the increasing efforts to "sell" the public on the complete compatibility of Roman Catholicism and Americanism, Dr. Hudson, a professor of the history of Christianity at the Colgate-Rochester Divinity School, has made a valuable contribution to the enlightenment of non-Catholics — and for that matter of open-minded Catholics — by presenting in one small volume exact texts of basic papal pronouncements of the past century which constitute the core of Roman Catholic policy on matters of other than purely religious concern. Further, the author has added voluminous commentaries from other papal writings over the years on the specific subject of each pronouncement. Dr. Hudson's book provides a convenient reference source for the papal documents treated, with refreshingly frank discussions and forthright conclusions.

HAROLD R. RAFTON
American Humanist Association

'BEATS' FOLLOW STRANGE PATH TO MEANING

THE HOLY BARBARIANS. By Lawrence Lipton. New York: Julian Messner, Inc. $5.

"The official truth is always a lie. That's why I'm always on the side of the underdogma." Thus spoke one of the "beat" people so well described in this book. Religious liberals can find certain challenges in the goals of the beat generation, and they can find also some sympathy in their hearts for the torturous search of those who seek a new, meaningful ethic. In some ways the search of the "beats" for a new set of values restoring dignity to life is not unlike our own. Sometimes, however, the picture presented by this book reveals an overconcern for the means — jazz, poetry, poverty, and partying — and a neglect of the end. But then religious liberals enjoy the intellectual jousting match so much that sometimes they too neglect the end of the religious quest — to produce living actions done from allegiance to the highest principles.

In a meandering way *The Holy Barbarians* reveals the true depth of disillusionment with American capitalist, competitive mores that characterizes the beats. But for the person concerned with the sanctification of life through ethical behavior there is need to probe deeply certain of the elements of the story of the beat generation.

Poverty as an exploratory tool in seeking life-values is something we know little about in our society. Our unspoken, often unconscious, negative attitudes towards pleasure need better understanding. So, too, the evocation of non-rational values by music and even hallucinatory drugs may have a place in the quest. These represent the real frontiers where the beat generation is carrying its search for an aesthetic and ethical answer to a thing-oriented society.

In general the story of the beat generation shows us once again that, if human beings are to find their way to a better way of life, they need to form communities or groups within which to carry out the search. Thus the pattern of life of the beats makes possible — for those it suits — the collective and individual rediscovery of supremely important values. Sometimes we may find their methods hard to understand, but their ends seem, from this reading at least, to be worthwhile.

PAUL E. KILLINGER
Unitarian Fellowship of Bloomington, Ind.

Thoughts for meditation EDITED BY JACOB TRAPP

Nativity

Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me.

Luke 9:48

The little one sleeps in its cradle;
I lift the gauze and look a long time, and silently brush away flies with my hand.

Walt Whitman

In the chamber of birth,
Calm and joyful the exhausted mother, with disheveled hair, lies obliquely across the bed — the little primitive conical-skulled god rests snug on the pillow in front of her;
The baffling infant face, with closed eyes and flexible upper lip, and storms and sunshine sweeping across its tiny orb, and filmy clouds of expression!
But for her O the rest, the rest and peace now it is all over — no desire to move, only to lie and rest for joy!
While the bustling cheerful midwife is full of praises and congratulations, and the good anxious husband comes to the door smiling again at last.

Edward Carpenter

Take Heed of This Small Child

Take heed of this small child of earth;
  He is great: he hath in him God most high.
Children before their fleshly birth
  Are lights alive in the blue sky.

In our light bitter world of wrong
  They come; God gives them us awhile.
His speech is in their stammering tongue
  And his forgiveness in their smile.

Their sweet light rests upon our eyes.
  Alas! their right to joy is plain.
If they are hungry, Paradise
  Weeps, and, if cold, Heaven thrills with pain.

The want that saps their sinless flower
  Speaks judgment on sin's ministers.
Man holds an angel in his power.
  Ah! deep in Heaven what thunder stirs,

When God seeks out these tender things
  Whom in the shadow where we sleep
He sends us clothed about with wings,
  And finds them ragged babes that weep!

A. C. Swinburne, from the French of Victor Hugo

Dark Questionings

Will a black Mary, room
Denied, be led to the gloom
Of an ox-warmed shed
And a heap of straw for a bed?

Will negro shepherds come
At dawn, still trembling from
Music that shook the night
With sudden wings of light?

Will a star, bending low
Over the lean-to, show
Three dusky wise men in
To God's next of kin?

In after years will he
Too, nailed upon a tree,
Be called upon when men
Sharpen their swords again?

Ah, when will Islam, Judah,
Krishna, Christ and Buddha,
Together bless with peace,
That war and rage may cease?

How many avatars
Of gentler gods than Mars
Must come again to earth?
How many a holy birth?

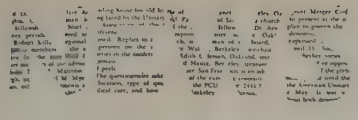
Ere all earth's children may
Sleep safe, and love the day?

J. T.

Prophecy

And suddenly there was with the angel
a multitude of the heavenly host
praising God, and saying,

Glory to God in the highest,
and on earth peace,
good will toward men.



of the Unitarian World

PLAN FOR UNITARIAN-UNIVERSALIST CONSOLIDATION APPROVED AT SYRACUSE, THEN SENT TO PLEBISCITE

A modified plan to consolidate the American Unitarian Association and the Universalist Church of America has gone to the churches and fellowships of both denominations for a plebiscite. It bears the overwhelming approval of the Unitarian and Universalist delegate assemblies which met in late October in Syracuse, New York.

The plebiscite will be the next to the last step toward consolidation. If approval results, the plan will be presented next May for a final vote to the annual meeting of the AUA and a special meeting of the General Assembly of the UCA.

The plan provides that consolidation become effective in May, 1961, under the name "Unitarian Universalist Association." The intervening year would be used to smooth the way for joint administration and to solve problems for which the consolidation plan does not provide.

"Ground rules" for the plebiscite were adopted at Syracuse. They require 60 per cent participation and 70 per cent approval by participating churches and fellowships in each denomination to qualify the plan for submission to a final vote. Should the plebiscite fail to gain the required participation or approval in either denomination, its result would signify the end of a twelve-year merger movement.

A "legal vote" must be taken in each church or fellowship, and results must be reported upon forms provided by the Joint Merger Commission and certified by a responsible official. The vote must be either one of approval or of rejection.

Dr. William B. Rice, chairman, said results must be in the hands of the commission by March 31, 1960.

"It will help the commission," Dr. Rice stated in a letter to churches and fellowships, "if meetings could be called as soon as possible after December 1."

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The consolidation plan consists principally of a proposed constitution and by-laws. Based on a "blue book" proposal issued by the commission in August, it includes numerous changes recommended by the commission itself and a number of amendments adopted by delegates to the AUA General Conference and the UCA General Assembly at Syracuse.

Unitarian delegates approved the plan 518 to 43, with three abstentions. Universalists voted 238 to 33.

The plan was welded into its final form in an arduous sixty-five hour period of group discussions, reporting sessions, a joint session of delegates which advised the commission on the basis of straw votes and floor action, and business sesssions of the AUA and UCA delegate bodies. Throughout the sessions, the commission continued to alter its recommendations to accord with majority sentiment.

Delegates in each assembly voted upon each article of the constitution and by-laws, and remaining differences were resolved through reconsideration. A joint conference committee kept each assembly informed of the actions of the other.

The final vote on the constitution and by-laws as a whole came shortly before noon Saturday, October 31.

Before the Unitarian written ballot the Rev. Ross Allen Weston of Arlington, Virginia, long an outspoken opponent of consolidation, requested a vote in the AUA General Conference on consolidation with the UCA. A standing vote so obviously favored consolidation that no one called for a count.

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The deliberations began at 9 A.M. Thursday, October 29, at the first joint session of Unitarian and Universalist delegates in the ballroom of the Hotel Syracuse.

Dr. Rice formally placed the "blue book" plan and recommended changes before the delegates in the commission's "first Syracuse report." He urged the delegates to act decisively.

620 DELEGATES REGISTER

Six hundred twenty registered delegates from thirty-five states and three Canadian provinces attended the 1959 General Conference of the American Unitarian Association at Syracuse, New York. One hundred ninety-four were ministerial and 430 were lay delegates.

Delegates represented 211 churches, 26 fellowships, and 18 affiliated organizations. The figures were provided in the final report of the credentials committee.

An initial report mentioned the presence of two life members of the AUA.

"If you wish to take the next step [toward consolidation], say so unequivocally," he said. "If you don't, be equally clear. Too much has been in suspense.

"If we say 'Yes, but —,' we may lose the will to go on. We should speak clearly *now*."

The recommended changes included five in the constitution and ten in the by-laws, which automatically became a part of the commission's basic plan. Most of them produced little or no debate throughout the sessions.

Most notable change, however, was a revision in Article II, Section 2, Paragraph 2 of the constitution — a part of a statement of purposes.

The "blue book" version had read: "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in their essence as love to God and love to man."

The commission's revised version read: "To cherish and spread the universal truths taught by Jesus and the other great teachers of humanity in every age and tradition, and prophetically expressed in the Judeo-Christian tradition as love to God and love to man."

The brief session was recessed for the formation of approximately 40 small groups, some Unitarian and some Universalist, which spent the remainder of the morning discussing the plan. Reports from the groups were given to separate sessions of Unitarian and Universalist delegates early in the afternoon. Late afternoon hours were spent in a continuation of the discussions by mixed groups of Unitarians and Universalists. Discussion and reporting sessions were closed to the press.

By evening, delegates were prepared for a joint session to consider the most controversial features of the plan as well as proposed changes, both those recommended by the commission and those reported without recommendation. The hotel ballroom, which seats 1,000, had proved crowded at the morning session; the night session was moved to Syracuse's huge War Memorial auditorium.

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The night session well may have been one of the most remarkable in the history of either denomination. It lasted more than five hours, and during its course, delegates expressed themselves both from

ARTICLE II

Purposes and Objectives

(as approved October 31, 1959, by the AUA General Conference for submission to a parish plebiscite)

Section 1. The Unitarian Universalist Association is an incorporated organization which by consolidation has succeeded to the charter powers of the American Unitarian Association, incorporated in 1847, and The Universalist Church of America, incorporated in 1866, by virtue of legislation enacted by The Commonwealth of Massachusetts and the State of New York, respectively.

The Unitarian Universalist Association is empowered to, and shall devote its resources to and exercise its corporate powers for, religious, educational and charitable purposes. It is further empowered: to solicit and receive funds separately or with others to support its work; to make appropriations to carry on its work including appropriations to its associate members and to other organizations to enable them to assist the Unitarian Universalist Association in carrying on its work; and without limitation as to amount, to receive, hold, manage, invest and reinvest and distribute any real and personal property for the foregoing purposes.

Section 2. In accordance with these corporate purposes, the members of the Unitarian Universalist Association, dedicated to the principles of a free faith, unite in seeking:

1. To strengthen one another in a free and disciplined search for truth as the foundation of our religious fellowship;

2. To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in the Judeo-Christian heritage as love to God and love to man;

3. To affirm, defend and promote the supreme worth of every human personality, the dignity of man, and the use of the democratic method in human relationships;

4. To implement our vision of one world by striving for a world community founded on ideals of brotherhood, justice and peace;

5. To serve the needs of member churches and fellowships, to organize new churches and fellowships, and to extend and strengthen liberal religion;

6. To encourage co-operation with men of good will in every land.

Section 3. The Unitarian Universalist Association hereby declares and affirms the independence and autonomy of local churches, fellowships, and associate members; and nothing in this Constitution or By-Laws of the Association shall be deemed to infringe upon the congregational polity of churches and fellowships, nor upon the exercise of direct control by their memberships of associate member organizations, nor upon the individual freedom of belief, which are inherent in the Universalist and Unitarian heritages. No minister shall be required to subscribe to any particular interpretation of religion, or to any particular religious belief or creed to obtain and hold Fellowship with the Unitarian Universalist Association.

ARTICLE V

Regions

(as approved October 31, 1959, by the AUA General Conference for submission to a parish plebiscite)

Section 1. In order to provide for the services and work which can best be accomplished through regional organizations, the Association shall support areas of regional responsibility to be known as Regions, the same to be established in such number and with such geographical location as the General Assembly, following consultation with authorized representatives of the churches and fellowships concerned, shall from time to time determine. Recognizing that prior to the formation of the Association, Conferences and Councils of Unitarian churches and fellowships, and State Conventions of Universalist churches and fellowships had been created by groups of churches and fellowships and vested with certain duties and powers, independent in whole or in part from the jurisdiction of the American Unitarian Association or The Universalist Church of America, respectively, and recognizing that the Boards and Officers of these units and their successors can continue to contribute a major part of the direction and operation of regional services and work, and recognizing also that the development of the pattern of co-operation of these Conferences, Councils and Conventions with the Association will not be necessarily contemporaneous or in identical form, such Regions shall make use of a system of having regional organization based on the principle of local autonomy, consistent with the promotion of the welfare and interests of the Association as a whole and of its member churches and fellowships.

the floor and in straw votes not only upon five disputed parts of the plan but also upon many of the nearly sixty proposed amendments which failed of commission recommendation.

At the outset Dr. Rice presented the commission's "second Syracuse report." It included two substantial changes.

The commission altered an amendment it had made in its first report to by-law Article V, Section 1, Paragraph B, pertaining to delegates. The new wording read: "Each member church and fellowship shall also be entitled to one or more additional delegates from among its legal members. Such additional delegates may include any minister who is a member of the church or fellowship, but no person shall be such an additional delegate if he is a ministerial delegate under sub-paragraph A above. The number of other delegates shall be determined in accordance with the following table:" The table appeared in the "blue book" version.

The major change in the "second Syracuse report," however, was the commission's return to the "blue book" wording of the statement of purpose in Article II, Section 2, Paragraph 2 of the constitution: "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in their essence as love to God and love to man."

The resulting debate drew almost immediately some of the lines of argument which recurred throughout the various sessions until the issue was resolved on Saturday.

Samuel Lane, a delegate from the Unitarian Church of All Souls, New York City, opposing the "blue book" version, said: "We should embody in our statement of purposes something about which we can all rally. I don't think we can rally about nothing!"

But the Rev. Donald Harrington, minister of Community Church, New York City, quoted Samuel B. Longfellow as saying, "Religion is a bigger word than the word Christian," and added:

"We look upon truth as a universal, and it is this that I think is stated in the 'blue book.' There are many good Unitarians who did not grow up in the Judeo-Christian tradition, but rather another tradition."

The Rev. Carl Bihldorff, Brookline, Massachusetts, asserted that "it is the duty of the commission to preserve the maximum of what Unitarians and Universalists believe." He moved the following version:

> 2. "To cherish and spread the universal truths taught by Jesus and other great prophets and teachers of humanity through the ages, and which our traditions have summarized in their essence as love to God and love to man."

The motion was defeated, however, and the "blue book" version approved, both by standing votes.

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Article V of the constitution, titled "Regions," won delegate approval on a voice vote after an attempt to amend it had failed. The article, as offered in the first and second Syracuse reports of the commission, was a revision (*see page 20*) of the original "blue book" version.

Delegates also accepted the commission's revised version of Article II, Section 1 of the constitution, empowering the new association to solicit and, as revised (*see page 20*), to appropriate funds. Efforts to include other amendments failed.

Article IV, Section 2 of the by-laws, pertaining to the duties of the president, was accepted, as revised by the commission, after abortive efforts to amend it. It included the following wording, altered from the "blue book" version: "He shall be *ex officio* a member of all Standing Committees of the General Assembly except the Nominating Committee and of all Standing Committees of the Board, except the Fellowship Committee. As an *ex officio* member he shall not have the right to vote. On behalf of the Board of Trustees, the President shall make an annual report directly to the member churches and fellowships."

Delegates also approved the plebiscite "ground rules" recommended by the commission, including the so-called "sixty-seventy" formula. The formula had had the approval of the AUA Board of Directors, but the UCA Board of Trustees had favored ratification by 66⅔ per cent of the churches and fellowships in each denomination participating in the plebiscite.

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The hour was late — about 11 P.M. — but the moderator, Dean Ralph E. Kharas of the Syracuse University School of Law, had informed delegates early in the session that if time permitted, simple yes-or-no votes might be taken on a list of proposed amendments which the commission did not recommend. Various delegates had called for consideration of about half the list.

Voting was begun, but rapid defeat of eight proposed amendments brought protests, efforts to suspend the rules to permit debate, and some of the most vehement oratory of the six-day conferences. Eventually, it was agreed to consider each proposal only after a member of the commission had explained its rejection and one delegate had been permitted to speak in its favor.

By midnight, delegates were ready to begin reconsideration of the eight proposals on which they had voted and consideration of others remaining on the list. The procedure required about an hour.

Joint Fellowship Dinner at Syracuse

Two proposed amendments won delegate approval. One called for annual rather than biennial meetings of the General Assembly, and would alter sixteen wordings to accommodate the change. The other would require that notice of any meeting of the General Assembly be given not less than sixty days before the date thereof.

It was about 1 A.M. when the amendments were disposed of. But procedure called for two more actions:

1. Weary delegates recorded their wish to proceed with a consolidation by a top-heavy standing vote.
2. They voted to recommend to the AUA General Conference and the UCA General Assembly that they approve the consolidation plan as amended.

It was nearly 1:30 A.M. before delegates headed back to their hotels. It had been a sixteen-hour day.

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All that had gone before, however, had been preliminary and advisory to the commission. Decisive action began when the General Conference and the General Assembly met at 9 A.M. Friday — Unitarians in the hotel ballroom, Universalists in the nearby Betts Memorial Universalist Church.

Unitarians adopted special rules to be in effect during consideration of the consolidation plan. They limited debate to twelve minutes, each speaker to three, and barred motions to reconsider except in matters in which the Universalists had taken a dissimilar position or which became necessary because of Unitarian action on some other item.

Dr. Rice presented the "third Syracuse report" of the commission — the constitution and by-laws and supplementary material approved at the joint session the previous night.

Delegates quickly approved Article I of the constitution, providing that the name of the consolidated organization be the "Unitarian Universalist Association." But a motion to adopt Article II, containing the "statements of purpose," precipitated a morning-long debate revolving about the controversial Section 2, Paragraph 2.

The delegates, however, after several extensions of the twelve-minute debate limit which they had adopted under special rules, refused to amend the section by a vote of 244 to 291, and were notified that the Universalist General Assembly, meeting simultaneously, had adopted it without amendment, 236 to 52.

The wording, on which both denominational assemblies were in agreement at that time, was:

> 2. To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in their essence as love to God and love to man.

Another amendment to Section 2, however, was adopted by a standing vote, 235 to 226. It called for striking the words "of all faiths" from the following provision:

> 6. To encourage co-operation with men of good will [of all faiths] in every land.

Attempts to obtain a reconsideration of Section 2, Paragraph 2, were ruled out of

order under the special rules. Delegates then adopted Article II, as amended, by a standing vote of 412 to 73.

As adopted, Article II contained a Section 3 revised from the "blue book" wording (*see page 20*).

The noon recess found the conference preparing to consider Article III of the constitution. Universalists, meantime, had completed action on the entire constitution.

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The afternoon session opened with an increasing sense of pressure and growing impatience. Judge Lawrence G. Brooks, chairman of the AUA Board of Directors and a Unitarian member of the Joint Conference Committee, notified delegates that the Universalists had accepted the Unitarian amendment to Article II, Section 2, Paragraph 6.

"Don't let us spend any more time than is necessary to accomplish our purpose," he urged. "Darn it all, we've got to go ahead!"

Then began the emergence of Dudley Smith. Mr. Smith, of Yonkers, New York, undertook to move the adoption of one provision after another. As a result, his name was one of those best known to delegates by the end of the conference.

Article III, on "Membership," was adopted without debate on an apparently unanimous voice vote. It included the following wording which had not appeared in the "blue book": "Those individuals who, on the effective date of this Constitution, have served as the Presidents of The Universalist Church of America shall be Life Members of the Unitarian Universalist Association and shall have all the rights and privileges of membership, including the right to vote at meetings of the Association."

Article IV on "Conduct of the Association's Affairs," was approved with equal dispatch.

Article V, on "Regions," produced parliamentary activity, however. The Rev. John G. MacKinnon, Indianapolis, Indiana, long an opponent of merger, moved to reinstate the "blue book" wording. He expressed concern that Universalist State Conventions might be less likely to make their funds available to the new association under the revised article.

"It would be well to consider whether we want to merge on this basis," Mr. MacKinnon said. "There has never been an open debate on whether merger is a good thing."

Further debate brought from Rowena Nash-Pyle, perennial delegate from Brooklyn, New York, the plea "Please, oh please, get on with it!" The motion was defeated and Article V was adopted by voice vote.

Article VI, on "The Ministry," was approved by an apparently unanimous vote. It included a specific recognition of the right of member churches to call, as well as ordain, their ministers which had not been included in the "blue book."

Articles VII through X were approved by voice vote without debate, completing initial consideration of the constitution. The conference then turned to the by-laws.

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A motion to approve Article I of the by-laws precipitated debate on what proved to be one of the most controversial issues of the conference: should the new association hold biennial or annual meetings?

Shortly after debate began on a proposed technical amendment which raised the question, Judge Brooks notified the conference that the Universalists had voted 157 to 95 for biennial meetings.

The Rev. John C. Fuller, Orlando, Florida, urged annual meetings to provide "continuous interplay between our churches and administrative organization." The Rev. John O. Fisher, West Newton, Massachusetts, suggested that biennial meetings would encourage regional meetings in "off years," adding that he believed "it is necessary to have more and stronger regional meetings."

A Wilmington, Delaware, delegate proposed annual meetings at first and biennial meetings after five years. Though he withdrew his motion at request of the AUA legal counsel, the Rev. Edwin A. Lane, Audubon, New Jersey, pursued the idea, asserting that unless annual meetings were held during the "trial period" of consolidation, central authority would be making most of the major decisions.

A delegate from the Warren, Ohio, Unitarian Fellowship reminded the conference that many fellowships cannot afford to finance delegates to annual meetings and thus go unrepresented. "If we have a biennial meeting," he said, "we can *all* get together and do a better job."

Debate was halted by the time limit and the amendment was defeated. Mrs. Paul Blanshard, Washington, D.C., recognized in the midst of a parliamentary clamor, moved adoption of by-law Article I, which was approved by a standing vote, 340 to 129.

The vote left Unitarians and Universalists split on the issue.

By-law Article II, making the new association's fiscal year April 1 to March 31, was quickly approved by a voice vote.

Article III, "Officers and Trustees," won voice vote approval after a proposed amendment was defeated. The article included the following sentence which did not appear in the "blue book": "Neither the President nor the Treasurer, as members of the Board of Trustees, shall have the right to vote at meetings of the Board."

Article IV, "Duties of Officers," incorporating the wording recommended at the night joint session, produced a flurry of parliamentary action.

The Rev. Paul N. Carnes, Buffalo, New York, moved to eliminate provisions which make the president "subject to the direction and control of the Board of Trustees" and require him to make an annual report to member churches and fellowships. He said that "the president ought to be free to represent the denomination as a whole as he sees fit." The Rev. John K. Hammon, Salem, Massachusetts, supported the amendment, saying, "You have emasculated his [the president's] office."

A Washington, D.C., delegate said he saw the possibility of a "division of interest" between the president and the trustees. But the Rev. Richard W. Seebode, Torrance, California, said that "it seems to me that there is fear of a power struggle which would never occur."

The amendment was rejected.

A proposed amendment to eliminate authorization for the trustees to declare the presidency vacant when "they determine that it is for the best interests of the Association" was supported by the Rev. James Madison Barr, Albany, New York. "We should not have a person we elect removed by anyone but us," he said. Dr. Harry Banoff, Los Gatos, California, called attention to the difficulty of determining medically whether a president might be incompetent.

That amendment also was rejected.

Delegates then approved by-law Article IV in its entirety. It included a requirement that the treasurer make a report directly to member churches and fellowships each year "as soon as possible after the Auditor's Report is available"; the provision had not appeared in the "blue book."

A motion to adopt by-law Article V, "Delegates," was followed by two motions to amend Section 1, Paragraph A, dealing with representation by ministers of churches and fellowships at meetings of the General Assembly. As recommended by the commission, the paragraph called for representation by "the ordained minister or ministers in Fellowship with the Association who are settled in such a church or fellowship. If any minister is ordained and settled in more than one church or fellowship, he may represent

WHO'S WHO AT SYRACUSE?

Even the most casual observer was sometimes confused during the 1959 Joint Biennial Conference about who was doing what at the Hotel Syracuse.

When a delegate entered an elevator and asked which floor the church meetings were on, the operator replied:

"I don't know about any church convention, but there's a bunch of Ukrainians on the tenth floor."

more than one church or fellowship but he shall have only one vote."

The first proposed amendment called for inclusion of "student ministers enrolled in accredited seminaries," later altered to read "in schools recognized by the Unitarian Universalist Association." It was rejected after debate which centered principally on confusion over the term "settled."

The second called for inclusion of ministers *emeriti*. It was adopted readily.

A motion to insert an amendment providing for proxy voting was defeated after brief debate.

A proposed amendment which would have allowed churches an additional delegate for each 100 rather than 500 members more than 950 also was rejected.

By-law Article V was adopted, including the one amendment, by a voice vote as the afternoon session came to an end. A night session of the conference, which had not been programmed, was announced.

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It was nearly 10 P.M. before the ballroom, scene of a joint fellowship dinner that night, could be cleared and set up for the special session.

Dr. Rice, speaking for the commission, asked for a two-thirds vote to reconsider the controversial Article II, Section 2, Paragraph 2. "We cannot go from this meeting," he said, "with any step in our process other than thoughtful, deliberate, and deeply sincere."

No such motion was immediately forthcoming, however, and the Rev. Philip Schug, San Antonio, Texas, promptly moved the order of the day. The conference proceeded to consideration of by-law Article VI, "Committees of the General Assembly."

The article included alterations from the "blue book" version in procedure prescribed for the Business Committee. As revised, Section 6-E read:

> E. On or before December 10, the Business Committee shall send to the member churches, fellowships and all other members (including associate members) a tentative agenda on which shall appear all matters of business and general resolutions which are required to be included thereon by this Section and shall have been selected under this Section for consideration at the next regular meeting, and also send in summary form a report of the matters which have been excluded from the tentative agenda pursuant to the discretion conferred in sub-section D-3. At the same time the Business Committee shall request each member church and fellowship, acting under its own procedures, to ascertain and report at least forty-five days before the date of the annual meeting its judgment of the order of importance of the general resolutions which have been included in the tentative agenda, and to include in such a report, when possible, its comments for and against such resolutions. The Business Committee shall mail to each member church and fellowship seasonably before the next regular meeting a summary of the views so reported."

DENOMINATIONAL LEADERS AT SYRACUSE: Unitarian and Universalist denominational leaders pose for a photograph at the Joint Biennial Conference at Syracuse, New York. Left to right are Dr. Dana McLean Greeley, president of the American Unitarian Association, and Dr. Carleton M. Fisher, president, and Dr. Philip R. Giles, general superintendent of the Universalist Church of America. Dr. Fisher was re-elected to his position at Syracuse.

A revised Section 6-H read:

> H. Any matter which may be legally brought before the meeting may, after all other items on the agenda have been considered at a regular meeting, be admitted to the floor but only on the following conditions:
>
> 1. Any such matter must have been submitted to the Business Committee as hereinbefore provided and not included on the final agenda, or the Moderator must rule that the subject matter thereof is such that it could not reasonably have been filed with the Business Committee within the required time.
>
> 2. Before acting on the merits of any such matter, the motion to admit it to the floor for consideration must be adopted by a three-fourths majority of those present and voting.
>
> 3. Any final action to adopt such a matter must be taken by a three-fourths majority of those present and voting.

The Rev. Robert J. O'Brien, Cincinnati, Ohio, moved to substitute the words "two-thirds" for "three-fourths" in sub-section H-2, and his amendment was adopted without debate. Article VI then was approved in its entirety by a voice vote.

MORE TO COME

Supplementary coverage of the Joint Biennial Conference will appear in the January *Unitarian Register*.

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Article VII, "Committees of the Board of Trustees," was adopted by voice vote without debate.

The article included a Section 1 revised from the "blue book" version. It read:

> *Section 1.* The Standing Committees of the Board of Trustees shall include an Executive Committee, a Ministerial Fellowship Committee, a Finance Committee and an Investment Committee and the Board of Trustees shall from time to time appoint such Advisory Committees to deal with major functions and services and such other Standing and Special Committees as it deems necessary. Advisory Committees shall be composed of from three to seven members and each Committee shall include one person who is a member of the Board of Trustees and also persons who are not members of the Board of Trustees.
>
> Members of Standing Committees of the Board shall be elected at the first meeting of the Board following the regular meeting in each odd numbered year of the General Assembly and shall serve for terms of two years and until their successors are qualified.

A revision in Section 2 provided that there be "not less than five" rather than "three" members of the Board of Trustees on the Executive Committee in addition to the moderator, president, and secretary of the association. It also provided that "As members of the Executive Committee the President and Treasurer shall have no right to vote."

A revised Section 3 provided that "The Ministerial Fellowship Committee shall

be composed of seven persons. Two members shall be members of the Board of Trustees and five members shall not be members of the Board of Trustees." Another provision declared that "The Ministerial Fellowship Committee may also make rules pertaining to the status of, and recognition by the Association of, lay preachers and the granting of licenses to them."

A revision of Section 4 provides that "The Finance Committee shall be composed of the President and Treasurer, neither of whom shall have a vote, and five other members of the Board of Trustees."

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Article VIII, "Committee Vacancies," was adopted by voice vote without debate. Article IX, "Nomination Procedures," was adopted similarly after two proposed amendments were defeated.

A motion to adopt Article X, "Rules," however, produced an amendment, offered by Mr. Weston, providing that "All business of the General Assembly shall be conducted according to *Roberts' Rules of Order, Revised,* except in such cases where these rules conflict with the by-laws." The amendment and the article were adopted by voice vote.

Article XI, "Amendments," was adopted quickly by voice vote. The commission had revised it to eliminate some of the "blue book" wording, and as adopted it read in full: "These By-Laws may be amended or repealed by the General Assembly at a regular meeting if a quorum is present and if two-thirds of those present and voting so order."

Though the hour was late and the article-by-article action on the constitution and by-laws had been completed, delegates went on to approve quickly several other elements of the commission's plan. They included:

1. A temporary constitution and by-laws providing special procedures for getting the new association started.
2. The form of AUA and UCA votes to be adopted to implement the temporary constitution and by-laws.
3. A supplementary statement by the commission on ministerial pensions.
4. A proposed amendment to the regular by-laws of the consolidated organization for the purpose of creating a Commission on Appraisal.
5. The recommendation of the commission concerning voting procedure for the second plebiscite.
6. Merger commission recommendations appearing on pages 32 through 35 of the "blue book."

An additional recommendation for interim year action underwent amendment. In its adopted form, it provides for a fund-raising study, and recommends that the fund-raising body be an agency of the General Assembly, dealing with both fund-raising and allocation, but that appeals from its decisions be made to the Board of Trustees, which would have the ultimate policy-making power.

Routine out of the way and special rules no longer applicable, the Rev. Donald Harrington, minister of Community Church, New York City, seized the opportunity to move for a two-thirds vote of reconsideration of the controversial Article II, Section 2, Paragraph 2. The vote of 303 for and 166 opposed to the motion was ruled insufficient.

Before recessing the session, delegates approved a message to the Universalist General Assembly urging the adoption of annual rather than biennial meetings "for the first few years," with the understanding that the constitution might be changed later.

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Saturday's General Conference session found most of the issues resolved. Judge Brooks reported that the Unitarian and Universalist assemblies had voted seven changes in the constitution and by-laws as presented in the "third Syracuse report." Five of the changes had been initiated by the Unitarians and two by the Universalists.

Judge Brooks reported that the five Unitarian changes had been approved by the Universalists, including an acceptance of annual rather than biennial meetings. The Universalists, however, asked mention of the constitution as well as the by-laws in the amendment calling for use of *Roberts' Rules of Order, Revised* for the conduct of General Assembly business.

In addition, Universalists had inserted in Article VII, Section 3, a wording to provide that not more than five of the seven members of the Ministerial Fellowship Committee be ministers in full fellowship.

"Now," said Judge Brooks, "comes the nuclear bomb!"

Universalists, he reported, had reconsidered the controversial Article II, Section 2, Paragraph 2 and had amended it to read: "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in our Judeo-Christian heritage as love to God and love to man."

Ben Slater, Plandome, New York, quickly moved adoption of a similar amendment. Another amendment was offered to employ the wording "the Judeo-Christian heritage" rather than "our Judeo-Christian heritage."

The motions signaled a lively resumption of the debate on the issue, which delegates refused to extend. Both amendments were adopted by voice vote.

Next, the delegates approved the Universalist wording in the section pertaining to the Ministerial Fellowship Committee.

The conference then quickly accepted insertion of the word "constitution" in the provision pertaining to the use of *Roberts' Rules of Order, Revised.*

Left to be resolved was only whether Article II, Section 2, Paragraph 2 should be worded "our Judeo-Christian heritage" or "the Judeo-Christian heritage." While the conference waited for the Universalists to act, Mr. Weston moved the following resolution: "That this biennial session of the American Unitarian Association favors consolidation with the Universalist Church of America." The resolution was adopted by a standing vote without debate.

Judge Brooks then announced that the Universalists had accepted the Unitarian wording. Ballots were distributed for a written vote on adoption of the entire plan.

Dr. Rice moved submission of the plan to a plebiscite. The motion was adopted by voice vote. A motion also was adopted to permit the commission and legal counsel to change wordings in the final version to correct grammar and misspellings.

The written vote was tallied while delegates heard a brief report from Percival F. Brundage, chairman of the Development Fund campaign committee, and watched a newly-released Development Fund film.

The final vote was announced and the moderator gaveled adjournment.

POINT OF PRIVILEGE

The Rev. David B. Parke, Peterborough, New Hampshire, editor of *The Proceedings of the Unitarian Historical Society* and author of the Beacon Press book, *The Epic of Unitarianism,* provided a footnote to Unitarian history at a session of the 1959 General Conference.

Throughout the sessions, Emily Taft Douglas, moderator, had near at hand a professional parliamentarian, Mrs. C. Rhodes Cox, Washington, D.C., who advised her and on occasion untangled parliamentary snarls. When the conference was considering a by-law amendment to require use of *Roberts' Rules of Order, Revised* in meetings of the General Assembly of the new "Unitarian Universalist Association," Mrs. Cox was asked to offer her opinion. She expressed delight at the amendment.

The debate had been heated, and tension was near a peak. Mr. Parke strode to the microphone and offered this tension-breaker:

"I move we adopt the parliamentarian!"

Observances Planned for Centenary of Parker's Death

Special activities to observe the 1960 centenary of Theodore Parker's death are planned by a committee recently appointed by the board of directors of the American Unitarian Association. The Theodore Parker Memorial Committee will promote the observance through displays, publications, scholarly activities, and a pilgrimage.

Members of the committee include Dr. John Haynes Holmes, honorary chairman; the Rev. John Wallace Laws, chairman; Dr. Arnold Crompton, secretary; J. Bryan Allin; Dr. Dana McLean Greeley, *ex officio;* Herbert E Hudson; Dr. Sidney Mead; David Boynton Parke; Elizabeth L. Wright; and Dr. Richard Wilson Boynton, honorary.

Plans of the committee for the observance include petitioning the federal government to issue a commemorative postage stamp; sponsoring a pilgrimage by members of the International Association for Liberal Christianity and Religious Freedom to Parker's grave in Florence, Italy; the microfilming of Parker's documents and manuscripts in the Historical Library of the American Unitarian Association; possible publication of Parker's autobiographical notes and journals; and an exhibit of manuscripts and books from the Parker collection of the Boston Public Library.

Yankee Crusader, a biography of Parker by Henry Steele Commager, will be published in the Spring of 1960 by the Beacon Press in observance of the centenary as the first book in its new paperback series in liberal religion.

Iowa Unitarians Hear Lecture by Dr. Bestor

Dr. Arthur E. Bestor, professor of history at the University of Illinois, was chosen to deliver the annual Judy memorial lecture at the eighty-second conference of the Iowa Unitarian Association. His topic was "The Discipline of Liberalism."

The conference was held October 16-18 at the Unitarian Church of Davenport, Iowa. Other scheduled speakers included the Rev. Ellsworth M. Smith, executive secretary of the Western Unitarian Conference, and Dr. Carl Olson, minister of the First Universalist Church, Minneapolis, Minnesota.

The Missouri Valley Federation of Liberal Religious Youth (Unitarian-Universalist) met concurrently with the adult conference.

Wilbur History of Unitarianism Recorded for Use By Sightless

Our Unitarian Heritage, a history of Unitarianism by Earl Morse Wilbur, has been recorded on twenty-eight disks for use by the blind.

RAYMOND DENNETT TO CONDUCT SURVEY PREPARING FOR AUA PEACE PROGRAM

Raymond Dennett, president of the American-Scandinavian Foundation of New York City, has been named to conduct a survey in preparation for a possible denominational program for international peace.

Dr. Dana McLean Greeley, president of the American Unitarian Association, announced the appointment. The survey will be financed from the Unitarian Development Fund, of which $150,000 is earmarked for "world churches and international peace."

Mr. Dennett has been asked to analyze the peace programs of non-governmental organizations, appraise their effectiveness, and determine what relationship, if any, the association should have to their work, uncovering areas requiring special attention in which Unitarians might act effectively and appropriately. He also is to investigate the possibility of foundation support.

Mr. Dennett is to report his recommendations in May.

The survey was initiated on the recommendation of a special International Peace Committee of the AUA Board of Directors. Members of the committee include Dr. James Luther Adams, Dr. Lincoln P. Bloomfield, Professor Daniel S. Cheever, Mrs. Emily Taft Douglas, the Rev. Donald Harrington, Professor Arthur N. Holcombe, Dr. Homer A. Jack, and Dr. Floyd H. Ross.

Mr. Dennett will work closely with a subcommittee including Dr. Bloomfield, Mrs. Douglas, and Dr. Jack.

Mr. Dennett has been president of the American-Scandinavian Foundation since 1956, after serving two years as a director. He also has been president of the Joint Council for International Co-operation and the World Order Library, both of Boston, and secretary of the Boston Committee on Foreign Relations. He served eight years as a director of the World Peace Foundation, Boston, and two years as secretary of the American Council, Institute of Pacific Relations, New York City.

Raymond Dennett

Mr. Dennett also has been a visiting lecturer in government at Columbia and Harvard Universities, instructor in international affairs at Massachusetts Institute of Technology, and lecturer in international politics at the Fletcher School of Law and Diplomacy, Medford, Massachusetts.

Mr. Dennett has been editor, collaborator, or author of numerous articles and publications in international relations. He was managing editor of *International Organization* from 1947 to 1954.

A *cum laude* graduate of Phillips Academy, Andover, Massachusetts, in 1932, Mr. Dennett received an A.B. degree *magna cum laude* in 1936 from Harvard College, where he was elected to Phi Beta Kappa, honorary scholastic fraternity, and an A.M. degree in 1939 from Harvard University.

Parents Magazine Presents Award to Arlington Youth

In recognition of their work for better race relations, the young people of the Arlington, Virginia, Unitarian Church were presented a youth group achievement award by *Parents Magazine* in October.

The youth group's project in racial understanding began in June, 1958, with the integration of public schools in Arlington. As a first step, the group sponsored an integrated dinner at the church. Negroes who had applied to white public schools in Arlington attended with members of the youth group.

Next the group formed a committee to study racial differences and similarities. The committee also met with a psychiatrist to plan a forum on the topic "How We, as High School Students, Can Make Integration Run Smoothly in our Public High Schools," which was held one week after the dinner.

Finally, the group raised funds to send a young Negro leader to an inter-racial camp in Pennsylvania. The camp offered to pay half tuition if the group paid an equal amount, $250. Through paper drives, bake sales, and a dance the money was raised.

Three members of the group, Phil Shepard, Laura Langbein, and Kären Jorgensen, and one of its sponsors, Emerson Markham, were delegated to receive the award October 26 in New York City.

THREE NATIVITY SCENES DISPLAYED: During the Christmas season, nativity scenes of three religious leaders are displayed at the First Parish Church, Norwell, Massachusetts. They portray stories of the miraculous births of Buddha (left), Jesus (center), and Confucius. The crèches were designed by Mrs. Richard D. McMullan, a member of the church, after research in the legends at the Boston Museum of Fine Arts.

Dr. Kapp to be Dean At St. Lawrence

Dr. Max A. Kapp has been designated dean-elect of the Theological School of St. Lawrence University, Canton, New York, by the school's board of trustees. He will succeed Dr. Angus H. MacLean who has announced his resignation to become effective in June, 1960.

Dr. Kapp has been a member of the school's faculty since 1942. He has served on the board of trustees of the Universalist Church of America and until recently was chairman of the Universalist Department of the Ministry. He is also a member of the Joint Merger Commission of the American Unitarian Association and the UCA.

Dr. MacLean joined the faculty of the theological school in 1928 and was appointed dean in 1951. He was educated at McGill University, Montreal Co-operative Theological College, and Columbia University. Honorary doctorates have been awarded him by Tufts University and Meadville Theological School.

In a statement of acceptance of the position of dean-elect, Dr. Kapp said in part: "Dean MacLean's thirty-one years on this faculty have seen many progressive changes in the Theological School of St. Lawrence University. Theological education in America is receiving a searching scrutiny from those who are deeply concerned with providing ministerial leadership adequate enough to meet the demands of this age. More is expected of theological educators than ever before."

USC Board Votes Against Merging

By a unanimous vote, the board of directors of the Unitarian Service Committee has decided that in the event of consolidation of the American Unitarian Association and the Universalist Church of America, the USC should remain a separate corporate entity.

The stand was announced by Lawrence Minot Channing, president of the USC, who observed that irrespective of the direction merger takes, the USC looks forward to an increasing measure of support from persons of all faiths as an expression of their concern for the underprivileged of the world.

OF THE MINISTERS

Annapolis, Md., Carlyle H. Meacham installed, September 20.

Hudson, Mass., W. Alexander McEachern ordained and installed, September 20.

Rockford, Ill., Harold J. LeVesconte, Jr., ordained, September 20.

Arlington, Va., Robert Reed ordained and installed, September 27.

Boulder, Colo., Thomas J. Maloney installed, September 27.

Burlington, Iowa, James H. Curtis ordained and installed, October 4.

Stoneham, Mass., Paul I. MacMillan ordained and installed, October 4.

Plandome, N. Y., J. Harold Hadley installed, October 11.

Rockland, Mass., Jack C. Loadman ordained and installed, October 11.

Seattle, Wash., First Unitarian Church, Peter Weller installed, October 11.

Stow, Mass., Ronald Mazur ordained and installed, October 16.

Ithaca, N. Y., Gerald F. Weary installed, October 25.

Rockville, Md., Robert M. Doss ordained and installed, October 25.

Chattanooga, Tenn., Charles D. Moore installed, November 15.

Richard F. Boeke called to fellowships in *Chico, Calif.,* and *Reno, Nev.*

Gene Bridges called to *Tacoma, Wash.*

V. Emil Gudmundson called to *Hanska, Minn.*

James Z. Hanner called to *Norton, Mass.*

Ernest L. Howard called to *Newburgh, N. Y.*

Lawrence McGinty called as student minister to *Hubbardston, Mass.*

R. Lester Mondale called to *Birmingham, Mich.*

John H. Morgan called to *Toronto, Ont.*

Roland E. Morin called to *Laconia, N. H.*

Leon Simonetti called to *Athol, Mass.*

Brooks R. Walker called as minister of education to *Plandome, N. Y.*

Boston University Studies Role of Minister's Wife

Boston University School of Theology recently began a three-year study concerning the wife of the Protestant parish minister in America. The goal is to determine some of the relationships between family life and the husband's involvement in the ministry.

Dr. William Douglas, project director, has asked to hear from lay persons, ministers, and ministers' wives on how the minister's wife should be related to her husband's vocation and to the church. What is, and should be, expected of her in terms of her role in the parsonage and parish? What could she, her husband, or the church do to improve her situation?

Inquiries and replies should be addressed to Dr. Douglas, Box 16, 745 Commonwealth Avenue, Boston 15.

Utica Church Expelled From Council of Churches

The Church of the Reconciliation (Universalist-Unitarian), Utica, New York, has been expelled from the Council of Churches of Utica and Oneida County because it does not accept "Jesus Christ as Divine Lord and Savior."

Commenting on the action, the Rev. Leon S. Simonetti, minister of the church, said:

"It seems strange that this should happen now. We have been a member of the council for thirty years. Maybe the council is rephrasing its thoughts on this question."

The council's board said that the church had been removed from the membership rolls after being sent a letter giving ninety days to state whether it accepted the by-law clause requiring a belief in Christ's divine leadership. A council spokesman said that the letter was sent because of "repeated publicity refuting this belief" on the part of the church.

Duluth Unitarians Conduct Weekly Story Readings

Twenty members of the First Unitarian Church of Duluth, Minnesota, have volunteered to conduct weekly story reading sessions at the Duluth Public Library.

Fairfield County Unitarians Plan $400,000 Church

Members of the First Unitarian Church of Fairfield County, Connecticut, have approved plans for a $400,000 structure to be built in Westport. Construction is planned to begin in the Spring.

Seen from a distance, the building will resemble the hull of a ship. Its copper-sheathed roof will be divided at the peak by a stained glass skylight running the entire length of the building. Main structural members are to be laminated wood arches spanned by wood decking.

Design of the building is by Victor A. Lundy, a Florida and New York architect.

Commenting on the design, the Rev. Arnold F. Westwood, minister of the church, said, "The two sheltering halves can be variously compared to a ship taking sail, a bird taking off, sheltering wings, or two hands warming themselves over a flame. They might symbolize the Unitarian concept of unity in diversity, of interchange of thought as a necessary condition of progress."

The structure will be built in two stages. The first stage will provide classrooms and a temporary auditorium. The main auditorium, additional classrooms, a children's chapel, the minister's study, and a social hall will be finished in the second stage.

Artist's drawing of the Fairfield County church

Unitarian Services Held At Cathedral of the Pines

Dr. Dana McLean Greeley, president of the American Unitarian Association, preached at Unitarian services at the Cathedral of the Pines, Rindge, New Hampshire, September 20. The service was sponsored by the Keene, New Hampshire, Congregational Society in co-operation with the New Hampshire Unitarian Association.

Richard Bailey of Concord, New Hampshire, directed a combined group of choirs from northern New England churches for the service. Participating churches were Andover, Concord, Franklin, Keene, and Peterborough, New Hampshire; Ashby and Gardner, Massachusetts; and Bennington, Vermont.

Washington Ministers Grow From One to Ten

The installation of the Rev. James P. Wilkes as minister of the Davies Memorial Church in Washington, D.C., has brought to ten the total number of ministers serving the eight Unitarian churches in the Washington area.

Fifteen years ago, and for more than one hundred twenty years before that, only one minister served the area.

Another minister will be added to the list when the Fairfax, Virginia, church chooses a successor to the Rev. Edward Ericson, who resigned during the summer.

Dr. Gysan Tours Israel Under University Plan

Dr. William H. Gysan, formerly minister of the First Parish in Beverly, Massachusetts, toured Israel for five weeks during the past summer as a member of the "Land of the Bible Workshops," a study tour conducted under the auspices of the Department of Hebrew Culture and Education of New York University.

Dr. Gysan, now a member of the faculty of Endicott Junior College in Beverly, was one of fifteen Protestant and Catholic professors of philosophy and religion in the workshop.

Woman's Role Discussed At Pocono Pines Meeting

The role of the liberal woman in her home, church, and community was discussed at the Middle Atlantic Conference for General Alliance Women September 30 through October 2 at Pocono Pines, Pennsylvania.

Dr. William G. Hollister, consultant to the National Institute of Mental Health, Bethesda, Maryland, was principal speaker and workshop leader. Mrs. Howard Hosmer, Washington, D. C., was conference chairman.

Alliance Publishes Directory of 'Homes'

A "Directory of Homes and Sanitariums for the Elderly," published as a public service by the Women's Alliance of the Unitarian Society of Pomona Valley, Claremont, California, has been received with such enthusiasm that a second printing will be required.

The directory lists forty-three institutions in Pomona, Claremont, La Verne, Ontario, Upland, Montclair, and Chino, California. It includes information on location, ownership, facilities, capacity, prices, and care provided.

Mrs. J. Anton de Haas, secretary of the Alliance, reported the directory had been distributed to health centers, visiting nurses, social workers, and libraries and that many physicians and churches have requested copies.

Cemetery to be Site Of Marblehead Extension

Members of the Marblehead, Massachusetts, Unitarian Church have voted to extend the church buildings over the site of an adjoining two hundred year-old cemetery in which the ancestors of many of the present church members are buried.

The addition is expected to cost approximately $75,000 and will include six classrooms and possibly a kitchen.

Church officials intend to move gravestones from the cemetery to a small memorial lot to make room for expansion. No requests for disinterment of those buried in the cemetery were made at the time the vote for expansion was taken. There have been no burials in the cemetery for a hundred years.

Jamestown Church Buys Nine-room House

An urgent need for classroom space, offices, and meeting rooms for the Unitarian Church of Jamestown, New York, has been met by the purchase of a nine-room brick-veneer house across the street from the church.

The house provides five classrooms, an office, a reception room, a large meeting room, a kitchen, basement, and attic. The purchase was made possible by a bequest from Miss Lucia Tiffany Henderson.

Dramatic Reading Takes Place of Sunday Service

A dramatic reading from the play *Antigone* by Sophocles recently was used in place of the usual Sunday order of service at the Unitarian Church of Fort Worth, Texas.

The reading was presented by members of the Experimental Worship Group, an informal workshop of persons interested in art forms as mediums for worship.

The cast wore Greek masks and modern dress for the reading. The stage was bare and, except for lighting, no other theatrical effects were used.

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THE PREVENTION OF ALCOHOLISM

By CHARLES L. ODOM, PH.D.,
Consulting Psychologist
New Orleans, Louisiana

The idea of prevention is becoming very important in many areas. It is perhaps the only effective way of dealing with alcoholism, because many thoughtful people feel that there is no final cure for this condition. The remedy of total abstinence is effective but difficult to achieve.

The concept of prevention is being discussed in the military world. It could well substitute planned prevention of war for planned preparation for war. This could be done also in reference to alcoholism. The facts make it seem necessary in either case.

Homes where love, security, and co-operation exist and happiness saturates the very spirit of the atmosphere, where the parents are emotionally mature, will be suitable environments in which to breed happy and alcoholic-resistant personalities. Children who grow to maturity in such normal homes will feel comfortable about themselves, right about others, and feel able to meet the demands of life. They will have no need for alcohol.

Every child has the birth-privilege of growing up in such a healthy home atmosphere. The essentials of mental and emotional health must be stamped into the personality and character structure of each child. The non-alcoholic has had these principles integrated into his life.

Good parents are the first essential in the prevention of alcoholism.

Our pamphlets, "Questions that Challenge" (Haven Emerson), "The Liberal Looks at Alcohol" (Walter R. Jones), and "Let's Have a Drink!" (Kenneth R. Warren). "The Cocktail Hour" (Gladys Simmons), and our Program, will be sent on request. Address:

THE UNITARIAN-UNIVERSALIST SOCIETY
FOR ALCOHOL EDUCATION
25 Beacon St., Boston 8, Mass.

BERLIN CHURCH RADIATES INFLUENCE

It was not until after the war that I could hope to realize my plans to organize a Unitarian church in Berlin. In 1949, Dr. Edwin C. Broome, a Unitarian minister and chief of the Department for Religious Affairs of the American Military Government, encouraged me to start a group. In 1950, the Berlin Unitarian Society was founded and at present I am the minister and president of a group which has 150 members.

We are recognized by the state as a church and we are registered at the Court of Justice. The situation in Germany is different from that in America. Legal recognition does not mean that we have the privileges of the Evangelical and the Catholic churches.

The state collects taxes for the established churches. Our membership can be freed from paying taxes for the support of the established churches only by initiating a complicated legal procedure of withdrawal from their traditional membership. Most of our members shun doing this, for public withdrawal often is accompanied by disadvantages for advancement. This applies particularly when children are involved.

Our members are doubly burdened, and hence our financial situation is very strained. Other religious societies which are in the same position do not share our poverty because they receive considerable financial help from the mission programs of the mother churches in America.

Despite these serious financial limitations, we have developed during these nine years a genuine parish life. We hold regular services in quarters rented from the Quakers in Zehlendorf. Our Unitarian Club provides opportunity for fellowship and, for Berlin, represents an experimental approach to church life. Although we number only 150, our influence radiates in a way which is unique for a small congregation.

Berlin is a city in the focus of world happenings. From year to year the number of letters is growing which show interest in Berlin's Unitarian church. My correspondence goes not only into the Western world but also into the Eastern world and to all continents with the exception of Asia.

During the tourist season, many visitors arrive from abroad. From the American Unitarian Association we have had visits from the Rev. Edward A. Cahill and Dr. Edwin C. Broome; from the Unitarian Service Committee, Miss Helen Fogg; from the International Association for Religious Freedom, Professor Dr. Fritz Buri (Basle) and Dr. S. van der Woude (The Hague). Authors, including the late Dr. A. Powell Davies, have sent us their books. This multilateral communication preserves us from isolation and spiritual narrowness.

Our task of penetrating into the consciousness of the metropolis is difficult. We are jammed between the two privileged churches. The press ignores us. Thousands who share our views have no idea what the Unitarian church means. I, as minister, must earn my living in other ways since the church cannot afford to pay me.

We believe that our work in this critical area has great meaning for the Unitarian movement.

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Star Island Development Fund Provides Showers on Island

Unitarians attending conferences at Star Island, off Portsmouth, New Hampshire, next Summer will be able to take showers.

Recent installation of salt water converters, water heaters, and showers means islanders will no longer have to limit themselves to sponge baths. In the past fresh water has been shipped from Portsmouth or gathered in cisterns during rain storms.

Installation of the new equipment is part of a long-range improvement program, financed by a three-year development fund campaign. The campaign raised $36,000 in 1958 and has set a goal of $25,000 for 1959.

Other improvements completed include a utility building to house the new equipment and the moving of all power equipment to the central location.

The development committee plans to relocate above-ground pipes and power lines and provide facilities for distribution of fresh hot water to sleeping quarters.

Federal Court Upholds Unitarians in Bible Case

In action on a suit filed by two Unitarian parents, a federal court has ruled unconstitutional a Pennsylvania law requiring daily reading of Bible verses in public schools.

The decision will be appealed to the United States Supreme Court.

The law requires every public school teacher to begin each day with the reading of ten verses from the Bible without comment.

The parents, Mr. and Mrs. Edward L. Schempp of Roslyn, charged that the law violated the First and Fourteenth Ammendments to the Constitution.

The court ruled that the law prohibited "free exercise of religion" and interfered with the parent's right "to teach his own faith to his child or to teach him no religion at all."

The court said that "The daily reading of the Bible, buttressed with the authority of the state and, more importantly to the children, backed with the authority of their teachers, can hardly do less than inculcate or promote the inculcation of various religious doctrines in childish minds."

The court stated there would be no objection to the study of the Bible as an "artistic work, a treasury of moral truths, or historical text which can be separated from the espousal of doctrinal matters and religiousness . . ."

In 1952, the United States Supreme Court affirmed the decision of a New Jersey court which upheld a law similar to the Pennsylvania statute.

Dr. Edwin Broome to Head International Rescue Committee

Dr. Edwin C. Broome, formerly minister of the Fourth Unitarian-Congregational Society of Brooklyn, New York, has been appointed executive director of the International Rescue Committee, a non-secretarian welfare organization providing material and moral assistance to refugees.

Dr. Broome has served as assistant director of the Unitarian Service Committee medical mission to Germany and with the Office of Military Government of the United States in Berlin. More recently he was personnel director for the overseas programs of the Near East Foundation.

UNITARIANS HONORED

● The Rev. Franklin P. Smith, minister of the First Unitarian Church of Albuquerque, New Mexico, has been elected to the board of directors of the National Association for Mental Health. Mr. Smith also serves as president of the New Mexico Mental Health Association.

● Dr. Lucile H. Lindberg, a curriculum editor for the Council of Liberal Churches (Universalist-Unitarian), Inc., has been elected vice-president, representing kindergarten education, of the Association for Childhood Education International.

Dr. Lindberg is co-ordinator of student teaching at Queens College, Flushing, New York, and has worked with many educational associations in the United States. Last year she spent several months studying education in the Soviet Union.

● On behalf of the community, the city council of Santa Barbara, California, honored the Rev. Dr. Berkeley B. Blake on his retirement after fourteen years as chairman of the Board of Park Commissioners. A resolution honoring Dr. Blake was read and a certificate of service presented. The resolution noted that Dr. Blake had served under four mayors and that important, long-range plans for park improvement had been made under his leadership.

● The Rev. George N. Marshall, minister of the First Unitarian Church of Niagara Falls, New York, has been elected a member of the American Society of Church History in recognition of his work on the book *Church of the Pilgrim Fathers,* published by Beacon Press in 1950.

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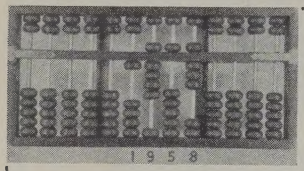

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Dr. A. Warren Stearns Dies; Criminologist, Medical Leader

Dr. A. Warren Stearns, 74, dean emeritus of Tufts University Medical School, died September 23 at his home in Billerica, Massachusetts. He was a member of the First Parish in Billerica.

Throughout his life, Dr. Stearns held public offices in the fields of psychiatry and criminology. He was Massachusetts commissioner of correction from 1914 to 1929, associate commissioner of the Department of Mental Disease from 1935 to 1938 and in 1947 was named medical director of the state hospital in Bridgewater.

Dr. Stearns attended Tufts College and the Tufts University School of Medicine, where he received his M.D. degree in 1910. In 1927 he was appointed dean of the School of Medicine, a post he held until 1945, when he became professor of sociology at Tufts and the first chairman of its department of sociology.

School Director Named By Los Angeles Church

Robert Lepowsky, an elementary and high school teacher since 1935, has been named full-time director of the church school of the First Unitarian Church, Los Angeles, California. He is a graduate of Brooklyn College, New York, and has studied in its graduate school and at Los Angeles State College and the University of New Hampshire.

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Frankly Speaking

We need scientists today to harness the atom and to find the cure for cancer and to photograph the other side of the moon; but we need ministers of religion as well to promote the power of good will and to transcend doubt and despair and to reveal the hidden possibilities of the human soul. We need Unitarian ministers as the spokesmen and servants of a free faith which is the inspiration and foundation of our democracy in a free world. Richard Gibbs, director of our Unitarian Extension Department, knows that we have a reasonable chance of being able to produce presently 25 new churches per year and a total of at least 200 in the next decade. Leon Fay, director of our Department of the Ministry, assures us that to serve these new churches and to meet the increasing demand for more than one minister on the staffs of many of the larger churches, we must have not only 22 or 23 new ministers annually, as in recent years, but 45 to 50 new ministers annually. It is in part for this reason that John Brigham has been added to the Department of the Ministry as a full-time associate in charge of recruitment.

Of course laymen are essential to the genius and progress of our movement, strong laymen and devoted laymen. And besides this, laymen help to create a great minister. But I am making a plea now for a renewal of the vision and dedication of Channing and Parker and Bellows and Starr King. Meadville gave an honorary doctor of divinity degree last June to Lon Call, partly for his missionary zeal for our movement, and similarly to Gordon Adamson, in recognition of his utter faithfulness and friendliness as a parish priest in the highest meaning of that term. The whole denomination must seek and honor men of their character and caliber.

We need ministers, frankly speaking, who are highly educated and able to think hard and honestly and who are acquainted with history and with the laws of personality and society. Let it be acknowledged that Robert Collyer, of Chicago and New York, and Abraham Rihbany, of Toledo and Boston, had little or no formal education, and that Samuel Eliot refused to study an ancient language and failed to obtain an S.T.B. in his father's university; but it would be dangerous for most men to presume that they were a Collyer, a Rihbany, or an Eliot. To be a minister today a man must be disciplined in theology and familiar with the frontiers of learning. University graduate study but betokens what would seem to be the minimum requirement for the professional service of liberal religion in this age of advancing knowledge.

Secondly, however, we need more and more men out of our own churches and fellowships. Twenty-five per cent of our present ministers are men who transferred to us from the active service of other denominations. We shall benefit always from the infusion of new blood and fresh enthusiasm; and if we can take, in the immediate future, even a small percentage of the men of other persuasions who would like to join us, we may add to our movement much of the cream of the religious leadership on this continent. But simultaneously we should be able to breed our own leadership and to engender enthusiasm and the spirit of dedication out of the ranks, and from our own children and young people.

Thirdly, we need not only a learned ministry, but ministers who are lovers of the truth, and who are ready to give their lives for the truth in the Christian or Socratic or Gandhian or Einsteinian sense, men of vision and of commitment, whose questing and whose understanding make a real difference in their lives.

And finally, we need ministers who are fond of people, whose affections are strong and whose sympathies are deep, and whose joy in fellowship will be evident to their parishioners.

Our ministers in the past and our ministers today have been and are of the categories that I have described. There is no finer group of people in the world — and it is the concern and responsibility of the entire denomination that the future will not find us less adequately served.

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